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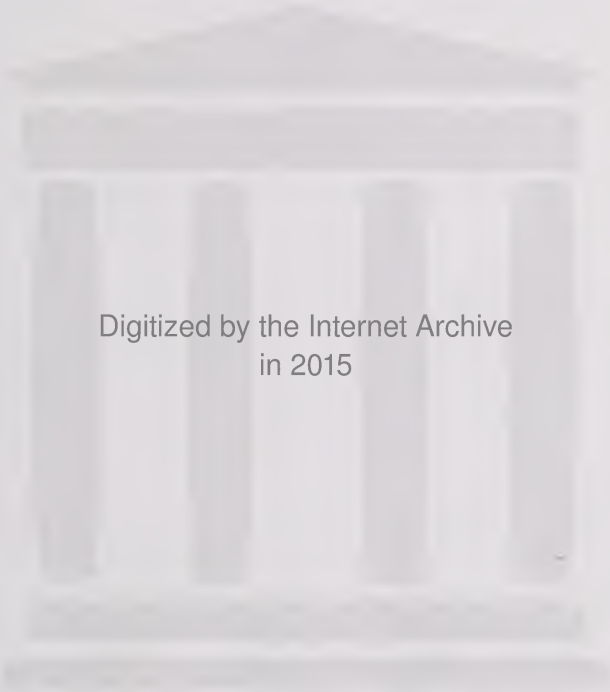

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William Henry Gingell.

March 11th 1865

"Religion, if in heavenly truths attired,
Needs only to be seen to be admired;
All joy to the believer! He can speak—
Trembling yet happy, confident yet meek."

Cowper

——— I think of thy Name,
Meek follower of Bethlehem's Child!
Encompass'd with a glory more touching than Fame,
By which the vain world is beguiled;
The glory by Christ and His Gospel made known,
Which proclaims not thy praise, but Thy Master's alone!"

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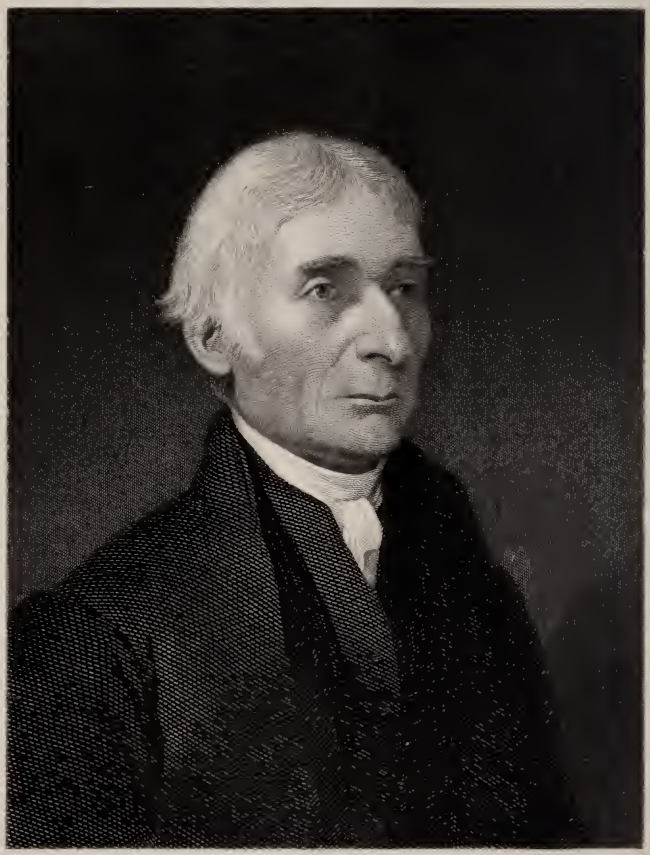

Affectionately Yours
Stephen Girard

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OF THE

LIFE AND GOSPEL LABOURS

OF

STEPHEN GRELLET,

EDITED BY

BENJAMIN SEEBOHM.

The fields in many parts I have visited are white unto harvest, so that sometimes I have wished that I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations.—S. GRELLET'S LETTER TO SARAH HUSTLER, VOL. I., P. 223.

SECOND EDITION.

IN TWO VOLUMES.

VOL. I.

LONDON:
A. W. BENNETT, 5, BISHOPSGATE STREET WITHOUT.
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THE RIGHT OF TRANSLATION IS RESERVED.

PREFACE.

Little need be said by way of introduction to the "Life of Stephen Grellet." It is properly an Autobiography—he speaks for himself. Not much more has been done by other hands than collecting, arranging and selecting from the materials furnished by his own pen.

Under a sense of his own nothingness, and an aversion to say any thing relating to himself, he had long been deterred from a review of his early life and subsequent history, and "in now attempting," he says at the beginning of his narrative, "to give some small account of the merciful dealings of the Lord with me, for my near relatives and friends, it is very far from my desire to perpetuate my memory to another generation; but rather," with an eye to the advancement of the Redeemer's kingdom, "to encourage my fellow-pilgrims, whilst they may mark some of their own footsteps in the path which I have trodden from my youth up, to lift up their heads in hope; for, in proportion as the tribulations of the Gospel have abounded, so its consolations have much more abounded by Christ. My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for He has done great things for his servant!"

Bradford, Yorks., 1860.

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LIFE

OF

STEPHEN GRELLET.

CHAPTER I.

Childhood and College Life.

Etienne de Grellet du Mabillier* was born on the 2nd of 11th mo., 1773, in France, in the city of Limoges, capital of the modern department of Haute Vienne, and situated in the beautiful district of Limosin. He was the fifth child of Gabriel Marc Antoine de Grellet and Susanne de Senamaud.

His parents were wealthy, and ranked high among the nobility of that district. During Etienne's childhood, his father, Gabriel de Grellet, resided on his patrimonial estate. He was owner of extensive porcelain manufactories, in the neighbourhood of Limoges, as well as proprietor of some iron works. For some years he was comptroller of the Mint, and, at one time, formed

* This was the proper name of Stephen Grellet, in his own country, the affix "du Mabillier" being derived from an estate owned by his father before the Revolution, when, with most of his property, it was confiscated. Gabriel de Grellet had six children, viz:—

Marie Josephine, married the Baron le Clerc, died in 1854, aged 87.

Mariette F., married a De Boise, died in 1839.

Pierre, married Grace, daughter of Judge Ingersoll, of New Haven, U.S., died in 1841.

Joseph, married a Minon, died in 1845.

Etienne, the subject of this Memoir, married Rebecca, daughter of Isaac Collins, of New York, died 1855.

Charles, married Caroline Wamey, died 1857.

part of the household of Louis XVI. As the intimate friend and counsellor of the king, he was accustomed to attend service with him in his private chapel. A title was conferred upon him for the benefits he had rendered to his country, especially by the introduction of the manufacture of superior porcelain ware. His porcelain works were afterwards purchased by the king, just before the French Revolution, but, on account of that event, never paid for.

The ancestors of SUSANNE DE SENAMAUD, Etienne's mother, had resided at Limoges for many generations; and their standing in the world was among the first class of the inhabitants of that part of the country. They were remarkable for their longevity; three of the family lived to above 90 years, and she herself died at the age of 93. Her grandparents had transmitted to her the story, heard from the lips of *their* grandparents, of the ravages of a terrible plague which visited Limoges during their residence there, and swept away nearly all its inhabitants; so much so, that the most frequented streets were deserted, and the grass grew so high in them, that it was mown like a meadow.

In religious profession the family of Grellet were Roman Catholics. It was the religion of their ancestors on both sides, and, whilst some of the present generation had chosen secular pursuits, there were others who, in accordance with the system of their Church, had quitted the blandishments of the world for the seclusion of the convent. One sister of Gabriel de Grellet had long since taken the veil, and resided, as a nun, in the convent of the Visitation at Limoges; another sister and her aged aunt, had, with still more ascetic devotion, submitted to the severer discipline of the convent of Clairetés. Not permitted to see any of their relatives, the only communication with their friends allowed by the rules of the latter establishment, was conversation through a double iron grating, between the bars of which a thick curtain was suspended to prevent the parties seeing each other.

Thus was the childhood of Etienne cast among the conflicting influences of rank, and wealth, and the luxuries of life, on the one hand, and, on the other, of the quiet and mysterious example of a voluntary withdrawal from the external world, and all its attractions. But of his early days, spent under the parental roof, he

has told us but little; and of the influence of his parents' life and character upon him, of their consistent kindness and high moral bearing, we are left to gather some hints or glimpses only, from the records of his after life, and of their struggles with the trials and storms which so soon swept over their poor suffering country.

To feel that, whilst he was in the world, enjoying its luxuries, and pleasures, and excitements, there were others of the family group who had renounced them all for the exclusive devotion of the convent, and, as he was taught to regard it, for the holier life of the "*Religieuse*," must have sometimes overcast his young brow with serious thought. When he called to mind, as he must have done, the coarseness of their frugal fare, and pictured them, as the young mind is apt to picture what it learns, "rising three times in the night for prayer in the church, from the hard boards which formed their couch, even the luxury of a straw pallet being denied them," no wonder if comparisons and involuntary contrasts, should have sometimes led into thoughtfulness of his own life, its carelessness and follies.

Whilst at home, he was educated with his brothers and sisters, under the care of tutors who resided in the house. "My parents were desirous," he tells us, "to give their children such an education as should make them accomplished in the eyes of the world;" but, though trained in the precepts of a high toned morality, they received little direct religious instruction. The simple truths of Holy Scripture were not the food of their early childhood,—the "principles of the doctrine of Christ" were not taught them, and they had scarcely "so much as heard whether there be any Holy Ghost."

A quick susceptibility to religious impressions seems, nevertheless, to have marked the youthful days of Etienne de Grellet, and early indications of the work of Divine Grace upon his heart were not wanting. When quite a child, his thoughts on the omnipotence of the Divine Being, the Creator of all things, so deeply affected him, that he never afterwards lost the recollection of it. At the early age of five or six, the efficacy of prayer to an omnipresent and omniscient God was remarkably confirmed to him. His juvenile powers had been overtasked by a long Latin exercise; he was

quite disheartened. Alone, in his chamber, he looked abroad upon the glories of the external world, and remembered that it was God who had created them all. The thought arose in his heart—"Cannot the same God give me memory also?" He knelt down at the foot of his bed, and poured out his soul in prayer to the Lord. His petition was immediately answered. On re-perusing his lesson, he found himself master of it; and henceforward, he was able to acquire learning with increased facility. Even in his old age, he could look back to "happy days," when his childish heart was contrited, and remember "with grateful emotion," places in his father's house, where, "on his knees, with his eyes flowing with tears, he had poured forth his supplications unto God." He had learned to repeat the Lord's Prayer. "O how was my heart contrited," he exclaims, "while uttering the words, 'Our Father, who art in heaven.'" To be permitted thus to look up to his God, to call him Father, and to consider himself as his child, filled his young soul with the tenderness of reverential awe.

But, in a religious point of view, his external advantages were at this time very few. "I had none," he remarks in his Autobiography, "to instruct me,—none to whom I thought of unfolding my heart. My proneness to vanity soon dissipated all serious thoughts, my fondness for play gained the ascendency, till the Divine visitation was renewed."

After a few years of home tuition, young Etienne and his brothers were sent to several successive colleges. The last he was at was that of the Oratorians, at Lyons. Unlike the previous one, in which "great corruption and levity were introduced among the pupils," this was a well ordered institution, and afforded many advantages to the students. The Oratorians had, pretty generally throughout France, succeeded to the Jesuits, in having under them most of the colleges. As to their religious principles, they were chiefly Jansenists. They exercised great care to form not only the literary, but also the moral character of their pupils. Great pains were taken to prevent the introduction of pernicious books into the college; but the students had free access to a large library, well furnished with useful and instructive works. To avoid opportunities for the spread of corruption amongst the collegians, they

were not allowed to mingle in small companies of two or three alone, there being supposed to be much greater danger of contaminating influences in these small coteries, than in associating together in larger numbers. To secure the best guard in this respect, each had a separate chamber.

In the college there were generally about seven or eight hundred pupils; and, including the officers of the establishment, about a thousand inmates. Order prevailed to such a degree, that fifty or a hundred of the young men went up and down the stairs so quietly, that the sound of their feet could not be heard. During meals, one of the students uniformly read to the company, and they were afterwards promiscuously called upon to give an account of what they had heard. This good order and strict discipline, were found to be very beneficial. It was moreover the practice, morning and evening, when assembled together, and at noon in the place of worship, to repeat forms of prayer according to the rules of the order.

Young Etienne applied himself vigorously to his studies, and obtained several prizes for his proficiency in Latin. He here laid the foundation for that general knowledge, and moral fortitude, which marked his future character. It was during his tarriance at this college also, that he was again "favoured with the Lord's gracious visitations to his soul." To this he afterwards refers "with instruction and gratitude," and, commemorating the Divine goodness, he exclaims, "O the heart-meltings I have witnessed,—fervent were some of the prayers I then put up, when on my knees, my cheeks bedewed with tears."

"As we were educated," he continues, "by Roman Catholics, and in their principles, we were required to *confess* once every month. I had chosen for my confessor one whom I thought to be a pious and conscientious man; and, as I could not understand how it was possible for a *man* to forgive my sins, I asked him what he could say to satisfy my mind on that point, for I considered that God alone could forgive sins; a doctrine, however, which I had never *heard* of. He, seeing further than many other priests, told me that he considered himself invested with such authority, only so far as that, if I was sincere, and truly penitent in the sight of God, he was the instrument through whom information was given me that my sins were forgiven. This rational answer

gained him much of my confidence and respect. He bestowed a fatherly care over me.

"From my earliest days, there was that in me which would not allow me implicitly to believe the various doctrines I was taught. Though I was told that they were mysteries which I was not to seek to see into, yet my reasoning faculties brought me to the root of the matter; from created objects to the Creator—from time to eternity."

Among some of the "*religious openings*" he had at Lyons, one left a very deep impression; and the remembrance of it helped to sustain his spirit under many subsequent exercises and trials.

"I thought I saw," he says, "a large company of persons, or rather purified spirits, on one of those floating vessels which they have at Lyons, on the Rhone, occupied by washerwomen. They were washing linen. I wondered to see what beating and pounding there was upon it, but how beautifully white it came out of their hands. I was told I could not enter God's kingdom until I underwent such an operation,—that unless I was thus washed and made white, I could have no part in the dear Son of God. For weeks I was absorbed in the consideration of the subject—the washing of regeneration. I had never heard of such things before, and I greatly wondered that, having been baptised with water, and having also received what they call the sacrament of confirmation, I should have to pass through such a purification; for I had never read or heard any one speak of such a baptism."

When, some years before, he had, along with some of his companions, received confirmation, according to the rites of the Romish Church, he had been bitterly disappointed, he tells us, that, "contrary to what he had been led to expect, after the Bishop had performed the ceremony, he found his heart not at all changed; that his sense of sin still remained; that his propensities to evil were, that very day, as strong as ever;" and "thus," he adds, "*at a very early age, I learned that neither Priests nor Bishops could do the work for me.*"

Before leaving the University, he joined with other collegians in preparing for participating in what is called the Sacrament of the Lord's Supper. Earnest were his prayers that he might do it worthily; his heart was sincere, "and," he writes, "the Lord

condescended to evince himself near to me under that shadow. This feeling continued while I remained at the college, and some time after I had returned to my father's house. But then, going into company, and having an opportunity of giving full sway to my vain and volatile disposition, I soon lost these religious convictions. I sought after happiness in the world's delights. I expected to find it. I went in pursuit of it from one party of pleasure to another; but I did *not* find it, and I wondered that the name of pleasure could be given to any thing of the kind."

CHAPTER II.

French Revolution.—Removal to Demerara.—Arrival at New York.

Before Etienne had completed his sixteenth year, the political horizon of his country was changed, and with it the horizon of his hopes.

Nearly allied to the nobility, and by all natural ties and sentiments bound to their cause, the family of Gabriel de Grellet shared their reverses, during the great revolutionary struggle which now swept over France. Their estates were confiscated, and he and his wife were thrown into prison, and had a very narrow escape of their lives.

In the early stages of the fearful conflict Etienne was too young to take a very prominent part; but there was much to rouse his feelings, and to stir the youthful ardour of his spirit. At the commencement of the Revolution, he tells us, the inhabitants of the kingdom generally took up arms; one scene of distress after another kept him continually afloat. The many provocations which the nobility and their adherents had to endure, and for which, he admits, they had, in some instances, given too much occasion, would have driven him to extremities, had it not been for what he gratefully recognizes as a "Divine interposition," which preserved him. For, at that time, in the summer of 1791, he was violently seized with the small-pox. During this illness he was brought very low.

"The Lord," he writes, "was pleased afresh to visit my benighted soul. The state from which I had departed was clearly set before me, and the misery into which I must be plunged, if the thread of my life should then be cut off. After much *secret* sorrow, for no man knew how it was with me, the Lord was pleased to lift up the light of his countenance upon me, and to enable me again to enter into covenant with him

In adorable mercy he preserved my life, and relieved me from the apprehension of being totally blind, the disorder being much in the eyes. But, alas! alas! soon I forgot his works, turned his mercy into wantonness, and became more and more enstranged from him."

Many and rapid were now the events which succeeded each other. Soon after his recovery the nobility in general were retiring from France into Germany, to join the standard of the French Princes, and to unite with the armies of other Continental Powers to bring about a counter-revolution, and restore the King.* It was concluded that Etienne, and some of his brothers, should join them. Towards the close of 1791, therefore, he writes, "I left my dear father's house, and bid him, as it proved, a lasting farewell, having never seen him since." The brothers now proceeded to join the Royalists. After stopping a few days at Paris, they passed on towards Germany, through Mont Midi. Many were the dangers to which Etienne was exposed. In recurring to these, and the narrow escapes he had, he remarks :—

"I shudder when I remember the state of insensibility I was in. I was not the least moved when surrounded by people and soldiers, who lavished their abuses upon us, and threatened to hang me to the lamp-post. I coolly stood by, my hands in my pockets, being provided with three pairs of pistols, two of which were double-barrelled. I concluded to wait to see what they would do, and resolved, after destroying as many of them as I could, to take my own life with the last. No thought of eternity was then before me—no sense or remembrance that there is a God!"

He was, however, mercifully preserved, and no violent hands were laid upon him. After a short detention, he and his brothers pursued their way to Coblentz, then the rendezvous of the nobility, the French Princes being there. The winter and spring were

* The emigration of the nobility and landowners was, at that time, at its height. Nearly 100,000 of the most wealthy and influential body in France fled their country.

"All the roads to the Rhine were covered with haughty fugitives, whose inability for action was equalled only by the presumption of their language. They would admit of no compromise with the popular party, and threatened their adversaries with the whole weight of European vengeance, if they persisted in demanding it."—*Alison's History of Europe.* Chap. vii.

spent in military preparations for the approaching campaign in France. Both morally and physically it was a time of much exposure to Etienne.

"Every thing about me," he says, "and the very nature of the work I was engaged in, was highly calculated to destroy every fibre remaining of those tender impressions I had heretofore received; but my gracious Lord did not wholly forsake me. I was preserved from those gross evils that are too generally attendant on an army. But O! the height of my infatuation! I attributed my preservation to my own reasoning powers; for I viewed the vices to which my companions were addicted in the same light as, a little before, I had done jovial parties, for dancing, &c., &c.; concluding that what degrades the man can yield him neither true comfort nor pleasure. Divine light would, nevertheless, at seasons, pierce into the inmost recesses of my benighted heart. I was fond of solitude, and had many retired walks through the woods, and over the hills. I delighted to visit the deserted hermitages which formerly abounded on the Rhine. I envied the situation of such hermits—retired from the world, and sheltered from its many temptations; for I thought it impossible for me to live a life of purity, while continuing among my associates. I looked forward wishfully for the time when I could thus retire; but I saw also that, unless I could leave behind me my earthly-mindedness, my pride, vanity, and every carnal propensity, an outward solitude could afford me no shelter.

"Our army entered into France the forepart of the summer of 1792, accompanied by the Austrians and Prussians. I was in the King's Horse Guards, which consisted mostly of the nobility. We endured great hardships, for many weeks sleeping on the bare ground, in the open air, and were sometimes in want of provisions. But that word *honour* so inflamed us, that I marvel how contentedly we bore our privations. And what was it all for? To contend for an earthly crown! To satisfy our vain and proud minds!"

Towards the approach of winter, owing to various political changes, the Princes' army was obliged to retire from France, and, soon after, was disbanded. Etienne had been present at several engagements; he had seen many falling about him, stricken by the shafts of death; he had stood in battle array, facing the enemy, ready for the conflict; but, being in a reserve corps, he was never actually called out to the murderous onset; he was

thus preserved from "shedding blood," having "never fought with the sword, or fired a gun." Though, at the time, he might consider it as a "misfortune," he was wont, in after days, to recur to this circumstance with peculiar thankfulness to Him, who had so especially called him into the service of the Prince of Peace.

Numerous incidents connected with his personal history "which would alone fill a volume," and the well known events of the Revolution, with the barbarities of Robespierre's reign of terror, are passed over in silence, or but slightly touched upon, in his Autobiography. After recording the retreat of the Princes' army, he simply remarks that he and his brothers "went to Amsterdam." From other sources we learn, that, being made prisoners of war, he and his brothers were ordered to be shot. The execution of the sentence was each moment expected, when some sudden commotion in the hostile army gave them an opportunity to make their escape. They took the route of Brussels, and thence reached Holland in safety.

The young brothers soon met with kind friends in Amsterdam; but it now became a matter of serious consideration what course to pursue. Their attractions towards their beloved parents, left behind amidst the varying vicissitudes of revolutionized France, were strong; yet, to attempt to return to them, without any reasonable prospect of being able to alleviate their trials, seemed only like a useless exposure of their own liberty and lives; and to remain long where they were was scarcely less dangerous. Etienne and his brother Joseph finally concluded to go to South America. Through the kind assistance of a republican General, a friend of the family, they obtained a passage on board a ship bound for Demerara, where they arrived in the First month of 1793, after a voyage of about forty days.

They were provided with letters of introduction from their friends in Holland to some of the principal planters, who received them with much hospitality. Mercantile pursuits soon occupied their attention, and during a residence of two years in the colony, which then belonged to Holland, they had an opportunity of seeing much of the horrors of slavery, and of becoming intimately acquainted with the ruinous effects of that iniquitous and anti-

christian system, both upon the coloured and the white population. They were much shocked, on their first arrival in the colony, in observing the degraded condition of the miserable descendants of the African race, whose almost naked bodies bore evident marks of the cruelty of their oppressors, and whose backs were frequently covered with large scars, left by the lash of the whip; some, still bleeding under the strokes recently inflicted, had Cayenne pepper and salt rubbed into their wounds, to increase their suffering. Such was the impression made upon Etienne by the scenes of cruelty and anguish he witnessed, that, many years after, the sound of a whip in the street would "chill his blood," in the remembrance of the agony of the poor slaves; and he "felt convinced that there was no excess of wickedness and malice which a slave holder, or driver, might not be guilty of."

The state of society in Demerara was deplorable.

"It was a place of much dissipation," he remarks. "I do not recollect, during the whole time I was there, that I saw any thing, in any one, that indicated a feeling of religious sensibility. There was no place of worship; no priest of any kind, except one who had been there a few years, who was a dissolute, drunken man. It was of the Lord's mercy that I, and the whole land, were not destroyed like Sodom and Gomorrah. At that time, the prince of the power of air, who rules in the hearts of the children of disobedience, had obtained such a victory over me, that I had become one of the number of those infatuated ones who call good evil, and evil good,—darkness light, and light darkness,—to so daring a pitch as to say—*There is no God!* I not only thought that there was no God, and consequently no religion; that all the profession of it was but priestcraft, invention and deceit, but so plausibly had I compassed myself with sparks of my own kindling, that I thought I saw a way to steer my own course. I had become a complete disciple of Voltaire, and writers of that class.

"How low, how degraded did I see man to be! And yet I could dare to think I had reached to that state of philosophy, and correctness of reasoning, that would enable me to rise from that sink of corruption, and live a virtuous life,—even concluding that it was this that preserved me from giving way to many of the vices, which flowed like a torrent about me. This was my situation when the Lord himself interfered to release me from that land, and to open a way for my emancipation from a bondage, far more to be dreaded than that of the poor slaves whom I commiserated.

"In the forepart of the spring of 1795 there was a report that a French fleet was coming to take possession of the colony. The consequences of falling into their hands, and the fear of seeing the same cruelties there, that were committed in France, induced my brother and myself to conclude to leave the country immediately. An American vessel being on the eve of sailing for New York, we took our passage in her.

"Thus, in the space of two days, we took our departure. A few hours later would have prevented it; for, in the evening, as we were going out, we saw a fleet standing in, which, we did not hear till some time after our arrival in New York, were the English, and not the French. However trivial this circumstance may seem, it has often appeared to me as one that stands very prominent in the days of my pilgrimage. I have viewed it as the Lord's interposition to rescue me from the thraldom into which I was plunged; these bonds, very probably, might have been rendered still stronger, had I staid till the English took possession of the colony.

"During the passage we had several narrow escapes. Once, after being chased the whole day by a privateer, off Martinico, at sunset she came alongside of us; but, the sea being high, they did not even send their boats to us; yet, as we heard on our arrival at New York, a few days after, they made prize of another American vessel. When near the Island of Dominica we suddenly found ourselves amidst a bed of rocks, that threatened every instant our total destruction. We were obliged to keep in a narrow channel through them. This led us near to the island, where we saw the inhabitants flying to arms, and pointing their cannon at us, supposing us to be a designing enemy. Thus, between their guns and the rocks, we were in imminent danger; when a way was discovered between the rocks, to make our escape to the open sea. Twice, during the voyage, the vessel caught fire, and several bales of cotton were so burnt as to have to be thrown overboard.

"The morning before we landed at New York, we were going at the rate of seven or eight miles an hour, and found ourselves enveloped in such a fog, that we could hardly see the length of the ship; suddenly it dispersed, and we saw the Jersey shore so near, that men fishing on the beach were clearly perceptible to the naked eye,—and immediately the fog returned. A few minutes more, and we must have perished.

"Thus did Divine providence repeatedly interfere, and prevent my sinking into everlasting misery. But such was the obduracy of my heart, all that time, that I do not recollect to have felt any emotion of gratitude."

CHAPTER III.

Retirement to Long Island.—His Conversion.

Safely arrived, after all their perils, in the United States of America, the two brothers made a short stay in the city of New York. They soon concluded, however, to retire to Long Island, "where they could live more privately and agreeably, till they might hear how it was with their parents, and what were their wishes respecting them, either to remain in America, or to return to them, if they thought it safe for them to do so." They settled down for the summer at Newtown. Here, as had been their former practice, they sought the best company the place could afford. It was "a maxim given them by their dear father, when taking their last leave of him, always to choose the company of their seniors in age, and their superiors in rank and abilities, in preference to their inferiors." This led them to visit at the house of Colonel Corsa, whose wife was a Franklin. They were people of standing in the world, and the Colonel had served in the British army. He had a daughter who spoke French, and the two brothers being entirely unacquainted with the English language on their arrival, this was a great inducement to cultivate intercourse with that family. One day the conversation at the Colonel's turned upon William Penn, and the daughter saying that she had his works, Etienne's curiosity was excited. He had heard of him as a statesman and politician, and expected to find something relating to these things in his works. He took the volume, a large folio, to his lodgings, and, with the help of a dictionary, began to translate it. The subject which first engaged his attention was, however, of so different a nature from what he had anticipated, that he soon laid it aside, without proceeding far in the attempt to make out its contents.

Stephen Grellet, for so, dropping his French name, we shall

henceforward call him, had now nearly completed his twenty-second year. His standing in society, his early training, and the character of his youthful experience in life, had been of a peculiar kind. Through the influence of surrounding circumstances, the serious impressions which marked some of his early days had given place to sceptical opinions, and he was now a professed unbeliever. But an important crisis was at hand. Through one of those remarkable interpositions which, for special purposes, sometimes distinguish the exercise of the Divine Sovereignty, and the direct operations of the Holy Spirit, the thick veil of darkness was removed, the evil heart of unbelief was taken away, the faith and hope of the Gospel dawned on the soul, and the objects and pursuits of life were completely and permanently changed. His own words will best describe the simple facts connected with the great turning-point of his life—his conversion :—

"Through adorable mercy, the visitation of the Lord was now again extended towards me, by the immediate openings of the Divine light on my soul. One evening as I was walking in the fields alone, my mind being under no kind of religious concern, nor in the least excited by any thing I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, 'Eternity! Eternity! Eternity!' It reached my very soul,—my whole man shook,—it brought me, like Saul, to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I was made bitterly to cry out, 'If there is no God, doubtless there is a hell.' I found myself as in the midst of it. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained almost whole days and nights, exercised in prayer that the Lord would have mercy upon me, expecting that he would give me some evidence that he heard my supplication. But for this I was looking to some outward manifestation, my expectation being entirely of that nature.

"I now took up again the works of William Penn, and opened upon 'No Cross, No Crown.' The title alone reached to my heart. I proceeded to read it with the help of my dictionary, having to look for the meaning of nearly every word. I read it twice through in this manner. I had never met with anything of the kind; neither had I felt the Divine witness in me operating so powerfully before.

"I now withdrew from company, and spent most of my time in retirement, and in silent waiting upon God. I began to read the Bible, with the aid of my dictionary, for I had none then in French. I was much of a stranger to the inspired records. I had not even seen them before, that I remember; what I had heard of any part of their contents, was only detached portions in Prayer Books.

"Whilst the fallow ground of my heart was thus preparing, my brother and myself, being one day at Colonel Corsa's, heard that a meeting for Divine Worship was appointed to be held next day in the Friends' Meeting House, by two English women on a religious visit to this land, to which we were invited. We felt inclined to go. The Friends were Deborah Darby and Rebecca Young. The sight of them brought solemn feelings over me; but I soon forgot the servants, and all things around me; for, in an inward silent frame of mind, seeking for the Divine presence, I was favoured to find *in* me, what I had so long, and with so many tears, sought for *without* me. My brother, who sat beside me, and to whom the silence, in which the forepart of the meeting was held, was irksome, repeatedly whispered to me, 'let us go away.' But I felt the Lord's power in such a manner, that my inner man was prostrated before my blessed Redeemer. A secret joy filled me, in that I had found Him after whom my soul had longed. I was as one nailed to my seat. Shortly after, one or two men Friends in the ministry spoke, but I could understand very little of what they said. After them D. D. and R. Y. spoke also; but I was so gathered in the temple of my heart before God, that I was wholly absorbed with what was passing there. Thus had the Lord opened my heart to seek him where he is to be found.

"My brother and myself were invited to dine in the company of these Friends, at Colonel Corsa's. There was a religious opportunity after dinner, in which several communications were made. I could hardly understand a word of what was said, but, as D. D. began to address my brother and myself, it seemed as if the Lord opened my outward ear, and my heart. Her words partook of the efficacy of that 'word' which is 'quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' She seemed like one reading the pages of my heart, with clearness describing how it had been, and how it was with me. I was like Lydia; my heart was opened; I felt the power of him who hath the key of David. No strength to withstand the Divine visitation was left in me. O what sweetness did I then feel! It was indeed a memorable day. I was like one introduced into a new world; the creation, and all things around me,

bore a different aspect,—my heart glowed with love to all. The awfulness of that day of God's visitation can never cease to be remembered with peculiar interest and gratitude, as long as I have the use of my mental faculties. I have been as one plucked from the burning—rescued from the brink of an horrible pit. O how can the extent of the Lord's love, mercy, pity, and tender compassion be fathomed!"

Religious convictions had now taken deep hold of his mind, and he carefully sought to cherish them. An anxious enquirer after "the right way of the Lord," he became still further confirmed, by evidence clear and satisfactory to his understanding, that what he had experienced "was really the work of the Lord's Spirit, and not the fruit of an exalted imagination." He now felt it to be his duty to unite with Friends in their meetings for Divine Worship. Quakerism was, at that time, very imperfectly understood, and little appreciated even by many Christian professors of other denominations; much ignorance and prejudice still prevailed in regard to it. It was by no means generally thought to be a creditable thing to assume the character and appearance of a Friend. Stephen Grellet boarded with a Presbyterian family; and some of those about him, observing that he was disposed to embrace the principles of Friends, began to reproach him. Notwithstanding the natural intrepidity of his character, he hesitated. He did not go to meeting when he felt that he ought to go. Strong convictions for the sin of disobedience were the consequence. Great were his sufferings, under what he believed to be the heart-searching influence of the light of the Holy Spirit. "This," he says, "again set before my view the whole of my past life, and into what thraldom and misery it had plunged me; I wept bitterly." When the next meeting-day came, he concluded to go; but he went "through fields and over fences, ashamed to be seen by any one on the road." To his great mortification, it so happened that no meeting was held at Newtown, it having been transferred to Flushing, on that day. Finding the doors of the meeting-house closed, he sat down, for some time, "in a retired place, and in a very tried state." His cowardice was brought before him; like Nicodemus, he had attempted to come by stealth; he deeply felt that he had in effect been "ashamed publicly to

confess Christ before men." It was a time of great humiliation and searching of heart, but it proved the means of confirming him in a more unwavering and decided course of action, afterwards. From this time he went straight onwards.

"I was brought," he says, "to resignation to endure the world's reproaches, or any thing it might be suffered to inflict, if the Lord would but again lift up the light of his countenance upon me. The following First-day I went to meeting, though it rained hard, and I had about three miles to walk. Divine mercy was pleased to be near, and, as a tender father, the Lord condescended to instruct me.

"I continued diligently to attend meetings, which were held in silence. Very few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since, that it was a favour that my lot was cast in a place where I had no outward dependence to lean upon. In religious meetings, as well as out of them, my single concern was to feel after the influences of the Holy Spirit in my own heart. As my acquaintance with these increased, so did my exercises. My heart was fitly compared to the ground covered with thorns and briers, and even sturdy oaks and tall cedars. O how many things had to be removed out of the way, to give room for the heavenly seed to grow. The axe of God's power was lifted up against the root of the corrupt tree. As wave follows wave, so did my exercises. Yet I must testify of the Lord's unspeakable love extended towards me; it was great indeed. The sense of it was so much with me, that I do not know whether tears of joy and gratitude have not flowed as plentifully as those of grief, which latter have not been few.

"My dear brother, seeing how my face was turned, began to unite with some of the people about me in reproaching the way in which the Lord led me, which added much to my grief. He could not bear to hear me tell of the Lord's work, as it was upon me. In my absence, however, I found after a while, that he read in William Penn's works. This encouraged me to hope that a seeking disposition was awakened in him, though he tried to shake it off. One First-day morning, when my prayer had been renewedly put up in secret for him, he called me back, after I had set out to go to meeting, saying he would go with me. How thankful did I feel! Very few words passed between us by the way. The earnest petition of my heart was unto the Lord, that the power of his love and presence might be so displayed, as to convince my dear brother, and bring him to bow to his righteous sceptre. My prayers were heard. It was a memorable meeting,—held in silence, however, as usual,—never to be

forgotten. Very soon after sitting down, great was the awfulness and the reverence that came upon me. It was succeeded by such a view and sense of my sinful life, that I was like one crushed under the millstones. My misery was great; my cry was not unlike that of Isaiah, '*Woe is me, for I am undone!*' The nearer I was then favoured to approach to Him 'who dwelleth in the light,' the more I saw my uncleanness and my wretchedness. But how can I set forth the fulness of heavenly joy that filled me, when the hope was again raised that there was One, even He whom I had pierced, Jesus Christ the Redeemer, that was able to save me? I saw him to be the Lamb of God that taketh away the sins of the world; who was delivered for our offences, and raised again for our justification; who is our propitiatory sacrifice, our advocate with the Father, our intercessor with God. I felt faith in His atoning blood quickening my soul, giving me to believe, that it was He who could wash me from my many pollutions, and deliver me from death and destruction, which I felt to be my just desert, for my many sins and transgressions. On my earnest petition being put up to Him, the language was proclaimed, 'Thy sins are forgiven; thy iniquities are pardoned.' Floods of tears of joy and gratitude gave vent to the fulness of my heart!

"Then I thought I heard again a sweet language saying, 'Proclaim unto others what the Lord has done for thy soul.' Apprehending that this was a requisition of *present* duty, I began to plead excuses, from the consciousness of my inability to perform the service. 'Thou knowest, O Lord, that I cannot speak English so as to be understood,' was my answer, 'and what am I, that I should proclaim thy name?'

"There was not the least feeling then in me to flinch from doing, or becoming, whatever the Lord would require of me, but a sense of my inability and unworthiness. I have since seen that this was more to prepare me for a future day, than a command for a present offering. My spirit continued so prostrated before the Lord, and encircled with his love and presence, that I was insensible to what passed around me. The meeting concluded, and the people retired, without my noticing it, till my brother, speaking to me, drew my attention, and I saw that we two only were left in the house.

"My gratitude was great, when I found that my brother had partaken of the heavenly visitation. From that time he attended meetings diligently, and was a great comfort to me. But, during all that period, we had no intercourse with any of the members of the religious Society of Friends."

CHAPTER IV.

Removal to Philadelphia.—First Exercise of the Ministry.—Admission into Membership.

The "disciple of Voltaire" now stands before us as the practical Christian—the humble believer in Jesus, the Emmanuel, the Lord our righteousness, "that liveth and was dead, and is alive for evermore." How wonderful the change! Incomprehensible to the natural man—but not on that account the less real—it was a living comment upon the words of Jesus, "the wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit;"—it was a beautiful illustration of the declaration of our blessed Lord, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. *He* shall glorify *me;* for he shall receive of *mine*, and shall shew it unto you." Under the presence and power of the Holy Spirit, the transition from the mazes of infidelity to the humble and believing reception of the truth as it is in Jesus, in the love of it, was, in this instance, both rapid and complete. It was peculiarly marked as the Lord's own work; human instrumentality was but little made use of. In the course of a few months the young convert had acquired an entirely new position. God had not only "revealed his Son in him" as his own Saviour, but, as has been seen, the call to "preach Him" among his fellow-men, had, at the same time, been distinctly heard. And he was "not disobedient to the heavenly vision."

"He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show

him how great things he must suffer for my name's sake," was the word of the Lord to Ananias, whilst he was hesitating to bear the required message to the praying Saul of Tarsus; and in the case of Stephen Grellet, not altogether dissimilar, it was instructively manifest that "God's ways are not as our ways, nor his thoughts as our thoughts." He "who commanded the light to shine out of darkness," had shined in his heart, to give him "the light of the knowledge of the glory of God in the face of Jesus Christ," and henceforward his Christian character is seen steadily maturing in the richness of a deep personal experience, while, in the progress of the work of Divine grace in his heart, he was prepared, during a long course of years, to partake largely of the blessing of those, who, "with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

He felt as one "alive from the dead," and his Christian walk bore evidence that "the life which he now lived in the flesh was by the faith of the Son of God." He continued to frequent the "little silent meetings" at Newtown, and to unite with Friends in their simple mode of worship. Though, in his secluded abode on Long Island, he had very little opportunity of associating with its members, by careful investigation, he became increasingly convinced of the rectitude and scriptural soundness of the Christian principles and testimonies of the religious Society of Friends, and he felt it to be his duty entirely to carry them out in practice. Great was his love for the Saviour, in whom he had joyfully believed, and proportionately earnest was his desire to follow him in all things. There was something quite characteristic in the tender conscientiousness with which he brought his views of Christian simplicity and self-denial to bear upon his daily walk in life, especially in connection with the costliness of some of his own habits, and the privations endured by others.

"It was a time of much scarcity of provisions in France;" he remarks, "great was the distress of the inhabitants. My dear mother wrote to me that the granaries we had at our country seat had been secured by the revolutionary party, as well as every article of food found in our town

house. My mother and my younger brother were only allowed the scanty pittance of a peck of mouldy horse-beans per week. My dear father was shut up in prison, with an equally scanty allowance. But it was before I was acquainted with the sufferings of my beloved parents, that the consideration of the general scarcity prevailing in the country, led me to think how wrong it was for me to wear powder on my head, the ground of which I knew to be pride."

The expensive habit was, of course, relinquished; his Christian consistency was rendered more complete, and his money saved for better purposes.

"Being convinced," he continues, "of the propriety of the plain language, I took up my cross in that also, though it exposed me to much ridicule. Being about to write to my parents, the cross became great, chiefly because this way of speaking was then adopted by the Revolutionist party in France, from whom my parents, with most of the nobility, were suffering so much. But I was under the necessity, with plainness and simplicity, to make use of the language I saw to be my duty, leaving every consequence to the Lord. Thus, becoming resigned, I felt sweet peace, and this exercise tended not a little to strengthen me to bear the various railings and frowns of the world that I had to encounter. Some who before had courted my company now turned away; and this became a blessing to me, for it tended quickly to make the separation greater between me and the world. One circumstance occurred that I may not omit, as it shows that, when we are endeavouring to follow the ways of the Lord, he may turn our anticipated difficulties into encouragements. I had occasion to go to New York to see one of our first merchants on business. I was afraid lest, presenting myself before him in such a different manner, he might make some mortifying remarks; for it was a strange thing to see a Frenchman becoming a Quaker. I felt my mind very low, and exercised before the Lord, when I came to him. He, seeing my embarrassment, said to me, in a very mild and respectful manner: 'Sir, I perceive you are embracing the principles of the Society of Friends; it is one of the most respectable societies I know.' This was an unexpected encouragement.

"By letters from our dear parents, we learnt that it was their choice that we should, for the time being at least, remain in this country, seeing that the troubles in France continued great, and that our lives would be exposed by returning to it. Our parents were in constant jeopardy. Their estates were under sequestration, and it became necessary

for us to turn our attention towards engaging in some kind of business. Our means began to be low, and yet our feelings for the sufferings in which our beloved parents might be involved, caused us to forget ourselves, strangers in a strange country, and to forward them a few hundred dollars we had yet left.

"I did not find it easy to obtain suitable employment, but I sought right direction of the Lord. We first came to New York, where I staid about two weeks. I was much refreshed with the company of some valuable Friends. I considered it a special privilege to sit with them in their religious meetings. Their hearts were also opened in love towards me, and as I saw that it was the Lord's doing, from whom every good comes, in gratitude I returned the praise to him. The exercise of bearing a public testimony to the Lord's truth, and of declaring what he had done for me, came again upon me, with force, in that city. But dwelling in stillness, and waiting for clearness, I was favoured to see that the time was not yet.

"It was concluded that I should go to Philadelphia, and my brother, meeting with a situation, continued in New York. Our separation was painful, having partaken together of many trials, and feeling much united in our religious exercises. I arrived in Philadelphia in the 12th month, 1795, and met with a very kind reception from many Friends. I found fathers and mothers in a spiritual sense. They, having a feeling of the exercises that were upon me, were tender of me,—and they were so with judgment. They had but little to say in words, but I often felt that my spirit was refreshed and strengthened in their company. I could say much of what I have experienced of their watchful care and love, and of the help and counsel they have been the instruments to convey to me.

"I had several offers to engage in commercial concerns, both in Philadelphia, and from my European friends, particularly in Holland, from whom I received proposals, by letters, to place me in an extensive way of business with the West Indies and Holland. But, keeping my eye single to the Lord, whose direction I sought, I could not be easy to accept any offer of this kind; for I saw that if I did, the sense of life in me, that was very tender, might easily be destroyed. I therefore preferred, for a while, the occupation of teaching the French language. I engaged in it, it is true, much in the cross; but, having repeated evidence that it was a *right* engagement for me, it became easy to submit to it. I was at first concerned lest it should not be sufficient to procure me a living. For, from the complexion of things in France, I could not entertain any expectation that I should receive pecuniary means from

that quarter. After many anxious thoughts on this head, one day, as my mind was gathered in reverent silence before the Lord, the language was strongly impressed: 'Seek first the kingdom of God and his righteousness, and all things needful shall be added.' The evidence that it was the direction of Omnipotence, whose promise is sure, was so clear, that no doubt remained; and for months after that, I was so relieved from temporal anxiety, that I had no more thought about it than if I had not lived in the world. I was closely engaged in my school, and though I scrupulously paid every requisite attention to it, yet, during the intervals, my mind was wholly relieved from anxious thoughts about it. The one thing needful only absorbed me, whilst walking in the streets, or sitting in the house. I speak it with care, yet the remembrance of those days can but deeply humble me with gratitude, seeing how the Lord kept me close to himself. A sense of his presence was so continually upon me, that not only my words, but my thoughts also, were narrowly watched. My exercises had no interruption, but, like the rolling waves of the ocean, they flowed one upon another. If I took a book to read, a single line would detain me for hours. Sometimes I have been a whole week in reading and pondering a single chapter in the Bible.

"My mind was, at seasons, so taken up with a sense of the Lord's love, that it seemed as if I could have continued days and nights swallowed up in it. But though the love of God thus filled my heart, yet most of the time it was clothed with deep exercises. Every step of my past life was retraced again and again. I suffered deeply not only for the evil I had done, but also for the good I had omitted to do,—not only for the great loss I had sustained myself, but also for the harm I saw that my example might have done to others. I saw the emptiness and arrogance of Cain's reply to the Almighty, 'Am I my brother's keeper?' We ought to be watchers over one another, and great is our responsibility as moral agents. The whole of God's creation, especially his rational one, was brought very near to me. O! what is not the power of Divine and redeeming love able to do? What a thorough change it produces! My transgressions had been great; the last years of my pilgrimage especially had been marked with such circumstances as to have totally estranged me from Christ, and my mind had been worked up, to a high degree, into a nature opposite to the lowliness, the meekness, the forbearance and charity, becoming a servant and disciple of Christ. Deep therefore were the baptisms necessary to bring me out of my fallen state, to that holy mountain where none hurt or destroy."

During the winter of that year Deborah Darby and Rebecca

Young (afterwards Byrd), who had been the first instruments through whom "the Gospel's refreshing streams had reached his heart," at Newtown, visited the families of Friends in Philadelphia, and S. G. had frequent opportunities of being with them. They were made the means of confirming him in the knowledge of Christ, and he thankfully acknowledges the benefit derived from their company and labours in the Gospel.

A year had not passed since the hand of the Lord was effectually laid upon him, when He who had "called him by his grace," was pleased so remarkably to "reveal His Son in him." And "one of the exercises which *now* lay with much weight upon him, was the continued apprehension that it was required of him publicly to testify of the Lord's wondrous works and mercy towards him, in the assemblies of the people."

"I saw," he tells us, "my unworthiness to engage in such a solemn service, and felt myself to be altogether a child, that was only beginning to breathe the breath of life. Though I had made some progress in the knowledge of the English language, I knew how defective I was, and especially unqualified to act in the capacity of an ambassador for Christ, in the congregations of the people. How great was the Divine condescension in those days of my deep probation! As a father answereth his child, so the Lord condescended to answer all my pleadings and excuses; to give me also a sense of the source from whence all power, strength and ability flow. He showed me how He is mouth, wisdom, and utterance to his true and faithful ministers; that it is from Him alone that they are to receive the subject they are to communicate to the people, and also the *when* and the *how*. It is He who giveth the seeing eye, the hearing ear, the understanding heart, and enableth the dumb to speak. I saw how, at the day of Pentecost, the disciples of our Lord, who were born again, 'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,' were taxed with opprobrium, when the fruits of that new birth, through the everlasting Spirit, were brought forth in them, and every one heard them in their own tongues, speaking of the wonderful things of the kingdom of God. But what depth of knowledge they were endued with, after they had received the Holy Spirit! The mere touching upon these things may suffice to bring some of my fellow servants to consider the Lord's gracious dealings with them. My desire for them is that they may come to the state of the child,—the weaned child,—that they may come to Christ, and learn of him; for though there

may be much instruction in the sciences of the world, yet Christ is the only teacher in the things of God. Great was the Lord's condescension in instructing me, his poor servant, and deep were the impressions made on my mind, in attending to the immediate teaching of the Holy Spirit.

"Meeting after meeting I was under the pressure of exercise to stand up and speak a few words; but the sense of the awfulness of the engagement prevented me, time after time, till the Lord's displeasure was felt to be kindled against me. O the depth of my baptisms, in those days! My disobedience did not, however, proceed from any outward considerations, or even the crosses involved to the natural man. I was brought too low to have thoughts of this kind; and, I think I may say, my love for my dear Master was so great, that no sacrifice or suffering would then have been thought too much; but I could not believe that such a poor creature as I was, such a great sinner as I had been, could be fit to engage in such a solemn work. My condemnation was, that after repeated evidences of the Lord's will respecting me, I should still continue to be of a doubtful and fearful mind. It was on the 20th of 1st month, 1796, the third day of the week, that I first opened my mouth in the ministry. For some days after this act of dedication, my peace flowed as a river, whilst mine eyes were like fountains of tears of gratitude, in that the Lord had so mercifully continued to bear with me. Besides the internal evidence he gave me of his Divine approbation, several of his dignified servants, as William Savery, Samuel Emlen, Rebecca Jones, &c., stood up after me, bearing testimony to the Lord's power and the sufficiency of his Divine Truth, as displayed on my behalf."

Stephen Grellet had not, at this time, made application for membership in the Society of Friends. Though his advancement in the school of Christ was unusually rapid, he was not precipitate in his movements—Christian prudence and caution marked his steps.

"Friends," he says himself, "saw the tender and exercised state of mind in which I was, and dealt with me with much feeling and affection. Even whilst acting towards me the part of nursing fathers and mothers, their wisdom and care were manifest, neither to lay hands suddenly on me, by encouraging me to become a member of their Society, nor to discourage me, whilst not yet one, from bearing among them the testimonies the Lord gave me for his Truth. My spirit was so absorbed in the one thing, that for some time I did not much think of seeking for an outward fellowship with a people to whom I was closely united in spirit; but,

when the concern came before me to apply to become a member among them, which was not till the summer following, I was brought under close exercise that I might take a *right* step.

"The ground of my faith, the nature of the testimonies I had already borne publicly, and what I apprehended I was convinced of, were closely considered. For I saw that it would not do for me to become a member of that religious society unless I was established in their Christian principles, and was convinced also that these principles were consistent with the Truth as it is in Jesus. I thought that because Friends professed principles similar to those which I had been led to adopt, through the teaching of the Holy Spirit, and because I had so often found among them the flowings of the Divine Light and Life, to my great refreshing, this was not a sufficient ground for me to conclude to become one of their body. I was afraid to take such an important step, without a clear pointing and evidence that it was my duty so to do; which I sought for with many prayers, watchings and fastings. My religious principles and testimonies were again carefully considered, and I also attentively re-examined those professed by Friends. It was not till I was brought to see and feel again the foundation upon which they stand, even the eternal rock—Christ Jesus, that I could feel satisfied to join them in outward fellowship. The first rudiments of the Christian religion, the fall of man, my own fallen and sinful condition, redemption and salvation by Christ alone, the true Christian baptism, the supper, Divine inspiration, worship, ministry, &c., were again fully brought into view. At last, feeling with satisfactory clearness that Friends were the religious Society the Lord would have me to unite with in Christian fellowship, I made application, at the *North Meeting*, to be received by them, which they accepted in the fall of the year 1796.

"I have been a little particular in describing my exercises, and the weight attending me, before I applied to become a member, as I have often felt since, that much responsibility attaches to us who have joined this Society on the ground of convincement; for if we do not come in at the right door, that is both of conviction and conversion, we cannot profit the people we come among, neither can we be much profited by them ourselves. No man, nor any religious body, can save any. Salvation cometh from God alone. How can any be on the saving ground, who publicly profess that they are convinced of the Christian principles and testimonies which our religious Society maintains (which I am most fully persuaded are founded on the blessed Truth as it is in Jesus, according to the Holy Scriptures), who do not walk accordingly? It would be better for them never to have come to the knowledge of them,

and of God's Truth, than, after having been brought thus forward, not to keep to them. Consider, I beseech you, my dear brethren and sisters, what discouragement such are bringing on the young people, as well as others. Do they not speak, by their conduct, the language of the evil spies? Was it by constraint, or in the pursuit of worldly honours, preferments and glory, that we joined this people? Some of you must unite with me in saying, O no! but it was under the convictions of Divine Truth, in pursuit of the life and peace of our souls, that some of us have been made willing to encounter the frowns and reproaches, not only of the world, but of former friends and near relatives, to lose among them our reputation and estates, to be reviled and evil-spoken of, yea, to suffer the loss of all things, and to count them all dross, so that we might win Christ, whom we saw to be the only One worthy of our pursuit and of our love. O Friends! in the remembrance of his marvellous dealings towards us, in the days of our great and unfathomable distress, and unutterable exercises, how he has led us, sustained us, kept our souls alive in famine, brought us to the refreshing streams, been our Shepherd to feed us, our Bishop to instruct us, and our Saviour to deliver us, can we help feeling our hearts to be lifted up, and our tears of gratitude to flow again? Let none of us then rest satisfied in an outward profession of those testimonies which we have attained through many conflicts; but let us feel after an establishment in that truth which is over all, and must spread from sea to sea, and from the rivers to the ends of the earth. Ah Friends! how mournful would it be, if any of us, after having known the salutary and refreshing influences of the blessed Truth to draw nigh to us, from the ocean of everlasting love, should outlive the day of visitation, and, the tide returning back to its centre, be left dry and desolate! You all, who feel the bedewings of Divine love, walk under its influence:—live in the Truth, and the Truth will keep you, and do all things for you. Every terrestrial object shall pass away, but the Truth endureth for ever!"

CHAPTER V.

Philadelphia Yearly Meeting.—His Parents.—First Journey in the Service of the Gospel.—Acknowledgment as a Minister of Christ.

Stephen Grellet had now become a member of the religious Society of Friends. In the maturity of early manhood, he had taken a deliberate but a decided step. In uniting himself to a Church which, while, in common with other professors of the Christian name, it gave its "hearty assent and consent to all and every thing" appertaining to the fundamental Truths of the Gospel, as contained in the inspired records of Holy Scripture, yet differed, more or less, from most, as to the mode and extent in which it believed itself required, under the government and guidance of the Holy Spirit, to carry these principles out in practice, he appears, at once, to have found a permanent resting place for his soul. There is no trace, in his most private memoranda at this time, or ever afterwards, of the least misgiving as it regards the position which he had felt it right to assume. Neither the reminiscences of his early connection with the Papal system, nor the different phases of scepticism and infidelity through which he had passed, appear to have left the elements of doubt or hesitation upon his mind. Born of the Spirit, and become a "child of God by faith in Christ Jesus," he had counted the cost; without attempting to do the work by halves, he had consecrated himself entirely to the service of his Redeemer, and he had already received, and publicly exercised, a gift in the Ministry of his Gospel. The love of God was remarkably "shed abroad" in his heart. He had felt the preciousness of "the blood of Jesus Christ his Son, which cleanseth from all sin;" and, deeply impressed with the truth that the "sons of God" are "led by the

Spirit of God," it soon became the characteristic bent and concern of his mind to "walk in the Spirit," and to bring forth the "fruits of the Spirit." Peculiarly marked as had been his previous course, and very unusual as were the developments of his after life, the Providence and Grace of God were signally displayed in his being brought into connection with a Christian community which, according to the usages of the primitive Church of Christ,* allows such full scope to the operations and leadings of the Holy Spirit, and admits of the free exercise of every spiritual gift, in whatever direction the rightly authorised ambassador for Christ may be called to labour. For *his* soon became, and for a long course of years continued to be, emphatically "A MISSIONARY LIFE," in a sense in which probably no other religious Society could have recognised it, or made way for its full development and practical carrying out.

Soon after he was received into membership with the Society of Friends, the Yearly Meeting was held in Philadelphia. It was the first Meeting for Discipline which he attended. That large Yearly Meeting, to which he now belonged, was at that time distinguished for the number and character of the faithful servants of the Lord Jesus, who stood in the foremost ranks, and truly adorned the Doctrine of God our Saviour by the meekness and gentleness, as well as the devotedness of their lives. Stephen Grellet remarks:—

I received much instruction at that Yearly Meeting. The weightiness of the spirits of many Friends, I thought, was very conspicuous. Business of peculiar importance, and which claimed much interest, was transacted. One of the concerns was relative to the Indian tribes, which some Friends were appointed to visit. A large committee was set apart to have the particular care of this concern, which has been much blessed in their hands. Other Yearly Meetings shortly after felt a similar concern, to extend a Christian care over some other tribes. Their labours of love have been so blessed in several instances, that it may be said, respecting some of these people, that the wilderness has flourished. Some of them have been brought, in a considerable degree, to a civilised state, in the cultivation of their lands, &c., besides being in some measure made acquainted with the truths of the Christian religion.

* See Neander's "Planting and Training of the Christian Church, by the Apostles."—Chapter on the Constitution of the Gentile Church.

Another subject, which obtained much of the attention of Friends at that meeting, was the state of the oppressed Africans. The Yearly Meeting came to the conclusion that any people of colour, becoming convinced of our principles, and making application to be received as members of our Society, ought to be treated as white persons, without any distinction on account of colour, seeing that there is none with God, who has made all the nations of the earth of one blood, and that Jesus Christ has died for all, and is the Saviour of all who believe in Him, of whatever nation or colour they may be.

The horrors of the French Revolution continued, and whilst humbly endeavouring to pursue the path of Christian duty, as it had been opened to him in the new sphere in which he moved, Stephen Grellet's tender and susceptible heart was frequently brought into much conflict on behalf of his beloved parents.

"The accounts which I received, in those days," he remarks, "of the distracted state of my native country, much afflicted me. My dear parents being in prison, I expected every day to receive the mournful tidings of their having met with a cruel death, among the many victims who fell a sacrifice to the ferocious spirit that had overspread the nation, having been informed also that some of those who heretofore had professed to be the most intimate friends of my dear father, and others to whom he had rendered many services, were now his greatest enemies and persecutors. This brought me to test the ground of my religion, which is love Divine,—love even to enemies. My prayers were put up for his persecutors, and, through adorable mercy, I found that, though I abhorred the spirit that influenced them, I could pray for them, and desire their salvation, as my own. Yet, as I was afraid of myself, and knew that the adversary was very near, to strike at the Christian temper in me, I felt the necessity of keeping a double watch, over my lips,—not to talk of what was passing in France; and over my heart,—not to entertain any thoughts but such as flowed from the Divine spirit of love."

After remarking upon the comfort and efficacy of prayer under the trying circumstances in which his beloved parents were placed, he continues:

And here it may be proper also to state, that they were preserved from an untimely death, and delivered from the hands of unmerciful men,

though my dear father was several times on the very eve of being taken to the guillotine, and my mother also. It was finally concluded that they, and others, should be put to death the day following the death of Robespierre, when, that very morning, instead of being led to execution, as proposed, the prison doors were opened for their liberation. I may further gratefully say, that none of my near relatives suffered a violent death, during those days of terror, as they have been justly called; which few, if any families, situated as ours was, can probably say. A first cousin of mine was ordered to be put to death, but on the morning appointed for his execution, he was rescued.

And now, whilst relating the Lord's gracious dealings, I feel my spirit contrited at the remembrance of them. He *indeed* led me about and instructed me, and brought me so under his discipline, that in those days he was felt to be the life of my soul, and the spring of my thoughts. The watch over the avenues of the heart was so maintained that if a single thought presented, foreign to heavenly things, or such as concerned not the salvation of my soul, I was greatly troubled; so that in the evening, when, as was my practice, before I made a record of the manner in which the day had been spent, I came, silently and solemnly, in the Lord's presence, to inspect my heart, how it had been with it during the day, if I found that it had been turned, even for a short time, unprofitably from God, its centre, I could not retire to rest, till I had a sense of the Divine mercy and forgiveness. My enquiry was not so much, whether I had retired from the world to wait upon God, as, whether I had retired from God's presence to harbour worldly thoughts. These were days of close discipline, days of deep trial,—but days of great joy also, in which the Lord had so warmed my heart, that my spirit was absorbed in the love and the things of God.

During the following year I continued in much retirement. I spent most of my time alone,—*alone* I should not say, for I was never less alone than when in my chamber, separated from outward association. My indwelling was then with the Lord, in his presence, at whose school I learned, and in whose discipline I was closely kept. Yet I underwent many temptations; for when the adversary could not lift me up, he sought to cast me down. O the depth of agony I sometimes passed through! But the Lord, through all, was my helper and the lifter up of my countenance, when sometimes I was sunk so deep in the low dungeon, that I thought I could not rise again. Many days and nights have I spent in pouring forth my tears before the Lord. But thou, fellow pilgrim! that mayest be led into the trackless deep, as I have been, where the weeds appear to be wrapped about thy head, receive the

testimony of one who has trodden the path before thee, and suffer it to act upon thee as an encouragement to keep the word of the Lord's patience amidst all his dispensations, even when thou canst not see the end of them. The lower he has brought me, the more he has given ability to bring out of the deep, bright memorials,—and the greater has been the temptation, the more excellent the power and the mercy to deliver from it; for the Lord has graciously ministered to his poor servant.

I was led, in those days, into some peculiar straits, and on this subject I cannot omit speaking a few words to those who are under tender scruples, and who apprehend that these are of the Lord's requiring. Keep under them, my friends; eye the Lord under them; but, at the same time, be careful not to judge your brethren, who are not led into the same restraint as you are. For these exercises may be brought upon *you* for the very purpose to humble you; but if you judge your brethren, and give way to a censorious spirit, self in you will be exalted,—death, and not life, will have dominion over you. Make a distinction between that which is essentially and permanently obligatory, and those straits and exercises that belong only to yourselves, in order to keep you under close discipline, and in which your obedience will be equally requisite, when the Divine command may go forth to you to cease from those things, as now, when you think you are called to practise them. And you who are not led into straits, like your brethren, be tender of their scruples,—feel for them and encourage them, even to faithfulness; for nothing, ever so small, which is of the Lord's requiring, is to be slighted; and it is in proportion as we are faithful in little things, that we are made rulers over more.

One of the difficulties under which I was brought related to my eating and drinking. I felt myself prohibited from partaking of animal food, and also of everything that was the produce of slavery; for the sense of the sufferings of that people was heavy upon me. After I had been thus led for about two years, I began to be afraid lest I should continue in that manner of living from former apprehensions, and not from the continued requiring of the Lord, and thus, by being singular among my friends, improperly draw their attention to me. In much fear I ventured one day to partake of animal food again, but great distress came upon me, attended with a renewed evidence, that my outward man, as well as my inner one, must be kept in much lowness. I felt also an assurance, that when the days of my release from this fast should come, I should have the same undoubted assurance of it, as I had then of being led into it.

I continued about five years under that exercise, and when my release came, the free use of everything in the creation was set before me, so

that I received it with thankfulness and moderation. Great was the fulness of the Lord's love at that time, and the sweetness of his presence. It seemed as if heaven was opened, and the angelic host was about me, proclaiming the Lord's praise and glory, to which I was permitted to join my feeble accents. This took place at the house of my dear friends John and Esther Griffin, at Purchase, whilst travelling on a religious visit in company with my beloved friend John Hall. A holy solemnity came upon us all.

The summer of 1797 was rendered interesting in the life of Stephen Grellet, by his first entrance upon some of those services, in the Gospel of Christ, for the good of his fellow men at a distance from his own home, which, in after days, claimed so much of his time and Christian devotedness. Though not yet recorded as an acknowledged Minister, he felt it to be his religious duty "to visit in the love of the Gospel, and to distribute Testaments and religious books among the poorer class of inhabitants about Little Egg Harbour, Barnegat, and the sea-shore in New Jersey, and in the Pines;" and he "took care to have the unity of his friends, Ministers and Elders, at home, before engaging in a work which he felt to be very important." His friend, Enoch Evans, a valuable Elder from Cropwell Meeting, united with him in the service.

"I proceeded in it," he says, "in much lowness of spirit, keeping close to my heavenly guide. He so condescended to me, that on coming into a family, a feeling of Divine love clothing me, I was enabled to communicate my concern for them, so as, in many instances, to reach the witness for Truth in their hearts. Many of those opportunities were favoured seasons, and proved visitations of love and mercy to the people. Most of them received us, and our books, with tears of gratitude."

On his return from this visit, he found that some cases of the yellow fever had made their appearance in the city, and many of the inhabitants had retired into the country to escape the infection.

"I visited some of the sick," he writes, "and felt much for the people. The Lord was pleased to prevent the spreading of the contagion. Many testimonies were borne, during the forepart of the year, to bring the people to a sense of the Lord's mercy, in having restrained the hand of

the destroying angel; forewarning them also of what was impending over the city, if they did not return to the Lord, and break off their sins by sincere repentance. This concern was heavy upon me for months, so that sometimes it seemed as if I must go through the streets of that great city, and declare to the people what the Lord was going to bring upon them, because of their iniquities; for, when he had a little shaken his hand over them, instead of receiving the warning, they had returned, during that winter, to all their follies and vanities. But after a while, being present at several meetings when powerful and clear testimonies were borne on this subject, the concern of my having to proclaim the same through the streets, was removed from me, for which I felt humble gratitude. Yet my secret exercise for the inhabitants continued."

Thus, "walking humbly with his God," was the mind of Stephen Grellet prayerfully observant of the "signs of the times." and prepared to recognize the hand of the Lord in those public calamities which are permitted to visit cities and nations, for purposes too little regarded, even by those who bear the name of Christ, and who would not willingly be suspected of calling in question the reality and minuteness of that providential superintendence which takes cognizance even of the falling sparrow. To the thoughtful reader, these indications of character will appear to have an interesting bearing upon the sequel of this narrative.

Steadily pursuing the path of Christian dedication, Stephen Grellet had continued to exercise his gift as a Minister of the Gospel. to the satisfaction of the Church, and, in the 3rd month, 1798, he was duly recorded as a Minister of Christ, by the Monthly Meeting for the Northern District, in Philadelphia, of which he was a member. Such an event could not fail to be deeply interesting to him.

"It brought my mind," he says, "under renewed concern that I might be so preserved in watchfulness, and humble walking before the Lord, as in no wise to wound his great and blessed cause, which I believed he had condescended to call such a poor unworthy instrument, as I felt myself to be, to espouse. Earnest were my secret supplications that my life and conversation might comport with the station of an ambassador for God—a minister of the Lord Jesus Christ; one prepared to hold out to others

what he has actually known of His redeeming love and power, speaking none other things than what he has himself tasted and handled of His Divine and saving word of life. In those days my mind dwelt much on the nature of the hope of redemption through Jesus Christ. I felt the efficacy of that grace by which we are saved, through faith in Christ and his atoning blood, shed for us on Calvary's mount; and the excellency of the blessed gifts, which, in consequence of this the meritorious sacrifice of himself for sinful man, are offered to the believer in his name, especially that of the outpouring of the Holy Spirit. It was my soul's chief concern to draw the attention of the people to this saving work and experimental faith, and I felt that the best testimony I could bear to the efficacy of the Redeemer's love, was to evince, by my life, what he had actually done for me."

It was the practice, at that time, for the Ministers and Elders of the city of Philadelphia to assemble together, once a week, for mutual conference and edification, thus constituting what was called "The Second-day Morning Meeting." Soon after he had been recorded as an acknowledged Minister, Stephen Grellet was invited to attend these meetings, and he remarks respecting them: "They were to me instructive meetings. As a child amidst the fathers and mothers in Christ, my mind was prepared to receive and improve what my blessed Master was pleased to communicate immediately, or through the instrumentality of his servants."

CHAPTER VI.

Second Journey in the Service of the Gospel.—Yellow Fever in Philadelphia. — Yearly Meeting. — Conclusion to leave Pennsylvania.

Not long after the important change in his position, as a fully recognized Minister of Christ, he believed it required of him again to travel in the service of the Gospel.

"Feeling drawings of Gospel love," he writes, "towards some parts of the sea shore about Cape May, Great Egg Harbour, &c., &c., having obtained the approbation and certificate of my friends, I set off about the middle of the 7th month. My dear friend Joseph Clark accompanied me in this service. Besides visiting Friends in those parts, we went into about eighty-four families, mostly of the poorer class of the inhabitants We had also several meetings amongst those of other denominations. Very gracious was my dear Master in leading me about and instructing me, and also in qualifying me, his very poor servant, who was but a child, for the work he had sent me to do. I returned home, after an absence of about three weeks and a half.

"Hearing that the yellow fever had again made its appearance in Philadelphia, the great exercise under which I had been for its inhabitants returned with weight, and I felt it my duty to go back to the city. O how thankful did I then feel that I had not wilfully departed from the Lord's pointings of duty, last winter, by not proclaiming through the streets, the coming of that visitation of mortality among them. If I had wilfully departed from the Lord's command, it would then, I think, have been too hard for me to bear.

"A few days after I heard of the appearance of the fever, while I was yet in Jersey, as I was sitting in a room, with my mind retired before the Lord, I was seized with a violent pain in my back, head, and bones, accompanied with a great shaking; but my mind continued perfectly calm in the Lord's presence. After having remained some time in that state, considering why it was so with me, a secret language was proclaimed; 'This is the manner in which those who are seized with the

yellow fever are affected; thou must return to the city and attend on the sick; and thus also shall the disease take hold of thee,' or words very similar. My spirit bowed in prostration before the Lord, and said, 'Thy will be done.' Then I felt again free from pain. I proceeded immediately to Philadelphia, keeping these things, however, to myself.

"My friends of Woodbury, Haddonfield, &c., among whom I passed, endeavoured to dissuade me from going to the city, representing what dangers I should encounter; but my mind was perfectly calm and serene about that. When I came into it, the sight was solemn. That great city, but a few days before full of inhabitants, was now nearly deserted; its heretofore crowded streets, were now trodden by a few solitary individuals, whose countenances bespoke seriousness or sadness. On reaching the friend's house where I made my home, I found it shut up, like most of the neighbours'; but, obtaining the key, I opened it, and resumed my former abode, though alone in it. Several of my friends were urgent that I should go and stay with them, but I could not be easy so to do. Under the impression I had that I should have the fever, I was unwilling to expose any of my friends to take it from me.

"I went about for some time, visiting the sick and dying, and assisting in burying the dead. My friend, E. G. was a faithful colleague in this solemn work, which, however awful and gloomy, was yet attended with much peacefulness. My feelings were much awakened, both on account of strangers and Friends. How sweet and peaceful was the close of some, so that I could have joyfully exchanged my situation for theirs; but how great the contrast with others! Some joyfully and smilingly departed, in the fulness of the hope which the Gospel inspires; whereas others experienced the agony and horrors of death—throwing their arms around me, to keep hold of a living object, crying out in bitterness, 'I cannot die! I am not fit to die!' The horror of the scene is yet present with me. O that those who live in pleasure might pause awhile, and contemplate the awful subject. Do not leave it to a sick-bed, or a dying hour, to make your peace with God. Rather, I beseech you, improve diligently your opportunity in time of health, and, whilst the Lord's visitation is extended to you, make your calling and election sure, through Jesus Christ!

"In those days former friends were deserted; yea, even the wife was left by her husband, and the husband became a stranger to his wife—seeking their safety in flight, leaving their sick to the care of a strange nurse. The dead bodies were conveyed to the grave, in most instances, with no other convoy than the hearse and driver. This was the case even with those who, weeks before, might have been attended by hundreds.

Most of the places of worship were shut up. I think, for awhile, none in that great city were left open, but the Meetings of Friends, to which many of the sober people who could leave the sick, often came; and we had solemn meetings, for the Lord's presence and power were with us.

"The evening of the 25th of the Eighth month, having been much engaged that day, in providing for about ten Lascars, (East India men), discharged from a ship, and left destitute, without friends in a deserted city, and also with some of my dear friends who were ill with the fever, as I was in my chamber, exercised before the Lord on account of the sick, some of whom were near their end, and actually dying at that very time, about eleven at night, just as I had lain down, my spirit being gathered in the Lord's presence, I felt myself seized with the same kind of pains I had upon me when in New Jersey; and the language was heard: 'This is what I told thee thou must prepare for.' My soul was as it were swallowed up in the love of God, and perfectly contented in the will of the Lord, though I did not see the end of this dispensation. After remaining about an hour in that state, feeling my strength fast declining, and being alone in the house, I went down stairs to unlock the front door. Had I deferred this a little longer, it is probable that I should not have had sufficient strength to do it, for it was with difficulty that I went up stairs again. My friend, E. G., not seeing me the next day at the usual time, came to the house. He soon brought me a physician and a nurse. The former paid me but a few visits; for he took the fever, and died five days after. The disorder so increased upon me that, my extremities having become cold, my coffin was ordered, and I was even returned among the daily deaths to the board of health, as a 'French Quaker.' But my dear Master had some further work for me to do, before I could be prepared to enter into his Divine rest.

"During the whole of that sickness I continued entirely sensible, and whilst death seemed to be approaching, and I had turned myself on one side, the more easily, as I thought, to breathe my last, my spirit feeling already as encircled by the angelic host in the Heavenly Presence, a secret but powerful language was proclaimed on this wise: 'Thou shalt not die, but live—thy work is not yet done.' Then the corners of the earth, over seas and lands, were opened to me, where I should have to labour in the service of the Gospel of Christ. O what amazement I was filled with! What a solemn and awful prospect was set before me! Sorrow took hold of me at the words; for it seemed as if I had had already a foot-hold in the Heavenly places. I wept sore; but, as it was the Divine will, I bowed in reverence before Him, interceding that, after I had, by His assistance, been enabled to do the work He had

for me to do, and the end of my days in this probationary state had fully come, I might be permitted to be placed in the same state in which I then was, pass through the valley and shadow of death strengthened by His Divine presence, and enter finally into those glorious mansions, at the threshold of which my spirit had then come. I saw and felt that which cannot be written. Suffice it to say, that from that very time the disorder subsided. My strength, by degrees, returned, and, in a very few days, I was able to be removed to my kind friends', E. and M. G., where I felt quite easy to go. Their brother was then ill in the house, and died a few days after; I was able to minister to him to the last. Soon after this, five of that family were taken sick, and, for a while, some of them were so ill, that going from one to the other, I hardly knew which of them would die first. My health was yet very slender, yet I think I was about a week without undressing to go to bed. For part of this time there were only two of us to care for them; no nurses could be obtained. The precious seasons, however, which I had by the sick beds of my friends, sitting under the canopy of the Lord's presence, often changed these scenes of mourning into joy. They all recovered, and, the sickness in the city continuing, I resumed my visits to the sick, and the poor.

"One circumstance I may not omit to notice, as a confirmation of what the Lord had shewed me, respecting the exercises I must prepare for during the residue of my pilgrimage. In a religious opportunity, soon after my recovery, at the first Second-day Morning Meeting I was able to attend, Arthur Howell, in the course of his testimony, mentioned me by name, and said that the Lord had raised me up, having a service for me to the isles and nations afar off, to the east and west, the north and south. I had been careful to keep to myself the view I had had of these things, on what seemed to me a death-bed. I knew therefore that this was a confirmation of the word of the Lord to me, which, like Mary of old, I hid in my heart."

The end of the Ninth month was now approaching; the fever continued to prevail in the city, and the mortality was rather on the increase, when the usual time for holding the Yearly Meeting of Philadelphia drew near. Only few families of Friends, who were able to entertain company, remained in the city, and it was no matter of surprise that considerable anxiety should prevail as to the attendance of the Meeting. On the appointed day, the 22nd of the month, however, more Friends than could have been expected, under such circumstances, arrived, "with their lives offered

as a sacrifice, should the Lord be pleased so to permit." Though the number assembled was comparatively small, they were "owned of the Lord, and much blessed together, in their meetings." Stephen Grellet makes the following remarks in his journal at that time:

First-day, 23rd. We had very small meetings. Instead of the crowd we have usually, at these seasons of our annual solemnities, we are now as after the shaking of the olive tree, or the gleaning grapes after the vintage. Yet the Lord owned us in a remarkable manner, by the overshadowing of his Divine presence. O my soul, never forget the great mercy and loving-kindness of the Lord! In such a time of distress and need, we see how vain is the help of man. Living testimonies to the Lord's power were borne, and, under the clothing of the spirit of supplication, prayers were offered for the people in their distress, that it might be sanctified to them.

Second-day, 24th. The Lord's hand is still stretched over us. Some others of our friends are taken sick. My brother, Joseph Grellet, in New York, is also ill with the same contagious disease, which prevails in that city also. At the opening of our Yearly Meeting, this morning, a solemn silence and holy covering were over us; our minds were refreshed in the Divine presence. Divers Friends expressed their comfort in being permitted to partake of such a favour, and their reverent submission to the Divine will, should the Lord be pleased to permit their lives to fall a sacrifice to this their attempt to attend our Yearly Meeting. After entering into a consideration of the propriety of proceeding with the important concerns of the Society, Friends concluded it would be better to adjourn that meeting to the Twelfth month, next. The meeting accordingly adjourned.

"About two weeks after this," continues Stephen Grellet, in his Autobiography, "further sources of mourning and deep prostration of soul before the Lord, were opened. For, besides the continued distress in the city, among my friends and the people at large, we received information of the death of many of our friends from the country, among whom were about twenty Ministers and Elders, who had attended the opening of the Yearly Meeting. I was very nearly united to several of them in Gospel fellowship, some had been as nursing fathers and mothers to me. O these were days for our walking softly before the Lord, when with trembling we waited for further tidings, having heard that several others in the country were ill. Among these was Warner Mifflin, that great friend and advocate of the cause of the poor slaves; and, shortly after, we heard of his decease and that of several others. My own life having been spared,

even as one raised from the dead, quickened in me earnest desires that I might so walk before the Lord, as to answer the end of his dispensations, that my life, and my all, might be devoted to his service.

"At the adjournment of the Yearly Meeting, in the Twelfth month, official information was received of the decease of so many of our dear and valued friends, that it brought the meeting under much solemnity and awfulness before the Lord. Friends then concluded henceforth to hold their Yearly Meetings in the Fourth month, instead of the Ninth month of the year."

Towards the close of 1798, the propriety of changing his place of residence, and joining his brother Joseph at New York, was brought under Stephen Grellet's serious consideration.

A residence of more than three years in the city of Philadelphia, in the midst of a large circle of valuable Friends, had been much blessed to him. It had greatly tended to develope and confirm his Christian character, and opened out for him a sphere of usefulness, both as a member of civil and religious society, and as a Friend and a Minister of the Gospel; in which he had enjoyed much of the comfort and strength of "Christian brotherhood and Gospel fellowship, with fathers and mothers, brothers and sisters, to whom he felt united in a relation nearer than any ties of consanguinity." The Meeting to which he belonged was a highly favoured one, and at that time, in a very flourishing condition. It had amongst its members sixteen acknowledged Ministers, and fourteen young persons who "had a testimony for the truth," though not yet recorded as approved Ministers of the Gospel. He felt deeply sensible of the advantages he had enjoyed in the bosom of such a church, and, when the prospect of joining his brother at New York was brought before him, it is no wonder that he should have looked upon it with very mingled feelings. He thus first notices it in his journal:

First month 24th, 1799. My spirit, for several months, and lately especially, has looked earnestly for the pointing of Truth, as it regards my removal from this place, where my soul has been so often replenished with the Lord's heavenly bread, and where I have almost daily opportunities to improve in the assemblies of his people, to join my beloved brother Joseph at New York. The prospect feels trying; yet, if I know my own soul, I have no will in it, only desiring to be in my right place.

After much serious and prayerful consideration, and consulting with many friends, whose judgment, in so important a movement, he highly valued, the proposed change of residence was concluded upon. The subsequent memoranda, in his journal, evince that he had reason to believe that the step was a right one. In one of these he remarks :

Second month 6th. This morning, in my retired, silent sitting, I have felt the love and sweet presence of my dear Master in a more especial manner than I have done for some time. I have been fully satisfied of the rectitude of my proceedings in preparing for my moving to New York. I have had to remember how the Lord has been with me in this place ; how he has wonderfully blessed me, even with an increase of his heavenly riches, settling me more and more upon Christ, the sure Rock of ages, building me up in the most holy faith, sustaining me both as to temporals and spirituals, working wonderfully, on many occasions, for my deliverance. The acknowledgment has in some measure appeared applicable to my state :—'with my staff I passed over this Jordan and now I am become two bands.' O my soul, never return to folly and vanity, but, knowing experimentally that the Lord is good, magnify and praise continually his Holy Name !

Before his removal to New York, he was liberated by his Monthly Meeting, to pay a religious visit to Friends of several of the Monthly Meetings in West Jersey—"a debt of Christian love, which he did not feel easy to leave undischarged." On his return, he made the following record in his journal :

Fourth month 9th. I returned last evening from my little journey, during which I was enlarged in my gift, and many times felt the Lord to be a God near at hand, a ready helper. My heart is full of gratitude, because he, when he puts his servants forth, goeth before them. I have the reward of sweet peace for my small endeavours to labour in his cause in this little service, which causes me anew to acknowledge that I do not serve a hard master, but a rich rewarder of all those who love and serve him.

The Yearly Meeting of Philadelphia, held in the Fourth month, 1799, occurred soon after this, and he remarks respecting it : "Under a precious calm, and holy solemnity, the hearts of many

were united in the true love and fellowship which is with the Father, and with his Son Jesus Christ."

It was his parting opportunity with many beloved friends, before changing his residence from Philadelphia to New York.

CHAPTER VII.

Removal to New York.—Religious visit, in company with John Hall, to Baltimore, Virginia, North Carolina, and parts of Pennsylvania.

On leaving Philadelphia, Stephen Grellet did not at once settle down at New York; but, his beloved friend Jarvis Johnson, from Ireland, being then travelling in the service of the Gospel in America, he joined him in a religious visit to Friends on Long Island, and in Purchase Quarterly Meeting, within the compass of New York Yearly Meeting.

After the conclusion of this engagement, he came to New York, just in time to attend the Yearly Meeting held there in 1799. It was scarcely a month since he had taken leave of his friends of Philadelphia, and on being now introduced to the members of another Yearly Meeting, amongst whom he was about to fix his abode, he remarks in his journal:

My being at the Yearly Meeting, on my first coming to this place, has given me an opportunity of becoming acquainted with many valuable Friends. The generality of the sittings were solemn seasons, especially the conclusion, when the owning and life-giving presence of the gracious Master covered us. O my soul, humble thyself in the dust, for the Lord thy God has blessed thee! Truly he is worthy to be continually served, honoured, worshipped, and obeyed, with my dear Saviour, his beloved Son, through whom alone I have attained peace and assurance, and through whom my sins have been blotted out—my Lord and my God!

After having taken up his residence at New York, he was engaged, with his brother Joseph, in mercantile concerns in that city. But he had been "bought with a price," and he deeply felt that he was "not his own." The "love of Christ constraining him," he could not "live unto himself, but unto Him who died for us, and rose again."

"I was not long able," he writes in his Autobiography, "to devote much attention to business. My mind became much enlarged in Gospel love for the inhabitants of this land; but it distressed me that I could not feel any distinct prospect of the parts where the Lord would have me to go in his service. I greatly wondered why an exercise of that nature should come so heavily upon me. I was brought to such a state that, to obtain peace, and the lifting up of the Lord's countenance upon me, I could have given up to go to the ends of the earth.

"Some time after this, I heard that my dear friend John Hall was coming from England, on a religious visit to the United States, and the impression was made strongly upon my mind, that I must stand prepared to join and accompany him in that service. I cried earnestly unto the Lord that, if it was indeed his will that I should engage in such an extensive work, he would condescend to give me some strong evidence of it, and that, as a proof of it, he would give to this dear friend to see it himself, with clearness. He arrived at New York early in the Tenth month. I visited him soon afterwards, when he took me aside and told me, in a solemn manner, that I was the identical person that he had seen, whilst at sea, prepared of the Lord to be his companion in the service of the Gospel here. He further feelingly said, 'I leave the matter entirely to the Lord, and to thee.' I felt very cautious not to tell him how it had been with me, though I marvelled at the Lord's condescension in giving me such an evidence of his will. After weighing carefully the subject, and seeking for the Lord's direction, I concluded that, to have a better opportunity 'to try the fleece,' I would accompany him as far as Philadelphia; when, finding it was a service required of me, I came back to New York, and opened my concern to the Monthly Meeting, which gave me a certificate of unity and sympathy, under this my extensive prospect of religious service.

"Leaving my small temporal concerns under the care of my dear brother and partner, and resigning myself to my dear Master's putting forth and blessed protection, and to the guidance of His Spirit, I went back to Philadelphia, to join my beloved friend John Hall. Many of my valuable friends in that city entered feelingly into sympathy with me, and, as fathers and mothers, ministered consolation and encouragement to me. It is right that I should record the names of some of these, who have so often, as the Lord's instruments, ministered to me in my low estate, viz: Samuel Emlen, Samuel Smith, John Parish, William Savery, Thomas Scattergood, Henry Drinker, Rebecca Jones, &c. All these belonged to the North Meeting, of which I had been a member; and many others might be named, of other meetings, who also had been as nursing parents

to me. Never can I forget the Christian tenderness wherewith the Lord enabled them to enter into a sense of the deep exercises which attended me.

"We proceeded through Wilmington, Nottingham, Deer Creek, &c., taking the meetings thereabouts, on the way to Baltimore. Here our minds were brought under such Gospel bonds, that we had to yield to the prospect of religious duty to visit Friends in their families. The engagement felt very important to me. I would have pleaded excuses, but I saw that, if I expected to have my dear Master's approbation and protection, in the service to which He had called me, I must follow in all things his Divine guidance.

"Then, taking meetings through that part of Maryland, among Friends and others, we came to Alexandria. The sight of the poor slaves brought heavily to my remembrance what I had seen in Demerara—a galling yoke that I had not expected to behold in this land, to the degree I then observed it. Some of the slaves had heavy chains upon them, while they were at work; others had at the end of these a weight of twenty-eight or fifty-six pounds. They generally were wretchedly clad and fed.*

"At Alexandria various exercises came upon me. My beloved companion was sick, and my spirit was greatly oppressed under a sense of a spirit of infidelity, prevailing among some that stood in the foremost rank in that meeting; and at the several meetings I attended there, my public services were to give them an example of silence.

"After leaving that place, and having meetings through that part of Virginia, we arrived at Richmond, in the First month, 1800. A large public meeting gave some relief to our exercised minds; we then went to Curles, Wayne-Oak, &c., some of which meetings we attended several times before we could obtain relief. My spirit was kept under continual exercises, and, though my blessed Master was pleased, day after day, to renew my strength, by the lifting up of the light of His countenance, qualifying to perform the services He had for me, yet often my only relief was privately to pour out my soul, with floods of tears, before the Lord.

"On the 15th of First month we crossed the James' River, and came to Gravelly Run. We attended all the meetings in that section of the country, till we came into the lower parts of Carolina. My beloved companion was frequently enlarged, in Gospel authority; yet he, as well as myself, was often silent. We felt a watchful care that, both by precept, when thereto called by our Divine Master, and by example, we might draw the attention of the people from the poor instruments to Christ

* Passing through these parts several times afterwards, Stephen Grellet "had the comfort of seeing much improvement in the treatment of the greater part of this afflicted, and, through oppression, degraded portion of the human race"

Jesus the Lord, the ever near and sure teacher, helper, and comforter of his people. And when we were called upon to minister to the people, our chief concern was to draw them to the Saviour of sinners, the Way, the Truth, and the Life, without whom none can come to the Father. We had in those parts some large and precious meetings among the slaves, the hearts of some of whom were much tendered.

"The 28th of First month, we came into the pine woods of North Carolina. There the Lord was pleased in an humbling, memorable manner, to visit me again, and to comfort me. I had gone into the woods, which are there, mostly, of very lofty and large pines, and, my mind being inwardly retired before the Lord, he was pleased so to reveal his love to me, through his blessed Son, my Saviour, that my many fears and doubts were at that time removed, my soul's wounds were healed, my mourning was turned into joy. He clothed me with the garment of praise, instead of the spirit of heaviness, and he strengthened me to offer up myself again freely to him and to his service for my whole life. 'Surely,' said I, 'every labour, every trial, yea the bitterness and the gall that I have so often partaken of, are but a trifle, compared to the joys felt in the Lord's presence, and the grateful sense of his salvation. Walk, O my soul, in that path which thy blessed Master has trodden before thee, and has consecrated for thee. Be also willing to die to thyself, that thou mayest live through faith in Him.'

"It took us till the 10th of Second month to visit the meetings of Friends in that Quarter. They were, as many had been in Virginia, attended by slaveholders, with whom the Lord enabled us, at times, to expostulate on behalf of the poor oppressed; and He so far gave place in their minds to our testimony that, though we delivered plain truths, and showed them how contrary the fruits of oppression are to pure and undefiled religion before God, yet in some places here, as had been the case also in Virginia, when feeling our minds engaged to have meetings with their slaves, and requesting their presence if they inclined, they said, 'they were fully persuaded we should not say any thing to their slaves in their absence, that we would not say in their presence.' Very satisfactory were some of the meetings we had with these poor afflicted people. The tenderness and the sensibility of some of their minds have often convinced me that, of a truth, God is no respecter of persons; Christ has died for all, he is near unto all, and his blessed Spirit would lead into all truth those that obey him.

"At Rich Square we put up at our beloved friend Richard Jordan's, a valuable minister of the Gospel. I had known him when, a few years before, he was on a religious visit to the northern and eastern States,

and my spirit had been united to him in Christian fellowship. We found him on the eve of leaving home, under the prospect of a visit, in the service of the Gospel of Christ, through England, and parts of the continent of Europe. We remained in that neighbourhood about a week, having several meetings among the people. Our dear friend, Richard Jordan, accompanied us, being on his way towards Philadelphia to embark for England; we had a solemn religious opportunity before we parted. On our way to Contentnea, we had, amidst imminent dangers, a remarkable preservation. At about eight o'clock, on a very dark night, we came near to a creek. Our guide, though well acquainted with the place and the ford, for greater safety, rode to a cabin, not far distant, to inquire if the creek was fordable. He was told that there had been no rain for many days that could raise the creek; (there had been heavy rains up the country, with which, it appears, the person inquired of was not acquainted.) Putting a white handkerchief round his hat, that we might the better distinguish him, our guide rode before us, desiring us to keep close behind him, as the descent into the creek was steep and difficult. As soon as we were in, we found the water so deep, that our horses began to swim, and the current was so strong, as to turn the body of our carriage, (which was a Jersey waggon), down the stream. The carriage was soon filled with water. Our horses, swimming, kept up close behind our guide. To our surprise, when we came near the other side, we found we had no hind wheels. We were obliged to leave the carriage and the fore wheels in the water, at a short distance from the shore. Fastening our wet baggage with ropes on the horses, we proceeded about a mile, to our friend Jeremiah Horne's, who had kindly come to our assistance, and ministered to us in our wet and cold condition. The next morning early, on going to the creek to see after our carriage, we found that the waters had fallen about sixteen inches during the night, and we discovered the upper part of our hind wheels about six inches above the water, very near the place where we had first entered the creek, so that we must have floated soon after we got in. Had we been left to the current of the river, we could not have escaped being drowned, for the banks, on both sides of the creek, are for some distance steep and bushy. Through the help of a canoe, we recovered the wheels.

"We now proceeded through the meetings in that Quarter. We felt much for Friends, many of them being settled on very poor, sandy and unhealthy soil; their countenances bespoke the unhealthiness of the country. Some of their number, particularly from Core Sound, had gone over to Ohio, then a new and unsettled country, to see whether it would not do for them to remove there. Another great inducement to Friends

to wish for a change of their residence, was the great sufferings of the poor slaves around them.

"The 3rd of Third month we came into the upper parts of Carolina, to the Spring Meeting, to our valuable friend Zachariah Dicks's, who, years before, had paid a religious visit to England. He continued green in old age. On our way there we met with many difficulties, bad roads and high waters; several times we had to cross the waters in canoes, having two lashed together, two side wheels of our carriage being in one, and the opposite ones in the other, the horses swimming beside them. The country being thinly settled, and meetings far apart, we found it difficult sometimes to obtain any kind of accommodation; but the Lord supported us under all, to the praise of his great name.

"We had a refreshing meeting at Spring; it was a large one. The following interesting circumstance was there related to me by John Carter, a near relative of the Friend who had been an instrument in raising up that meeting from a decayed state, and on that account had called it Spring meeting. A number of years ago, it had become much reduced, through the unfaithfulness of some of its members, and the death of others. A young man of the name of Carter became religiously inclined, so as to feel disposed to open the meeting house, and to repair there, though alone, on meeting days. He had continued to do so for some time, when, one day, a great exercise came upon him, to stand up and audibly to proclaim what he then felt to be on his mind, of the love of God, through Jesus Christ, towards poor sinful man. It was a great trial of his faith, for nothing but empty benches were before him. He yielded, however, to the apprehended duty, when, shortly after having again taken his seat, several young men came into the house, in a serious manner, and sat down in silence by him, some of them evincing brokenness of heart. After the meeting closed, he found that these young men, his former associates, wondering what could induce him thus to come alone to that house, had come softly to look through the cracks of the door at what he was doing, when they were so reached by what he loudly declared, that they came in. Some of them continued to meet with him, and became valuable Friends. The meeting increased by degrees to the size it now is. Thus is the Lord pleased to make the faithfulness of one a blessing to many.

"After attending the Quarterly Meeting of Deep River and several meetings in that Quarter, we came to Rocky River, to David Wertell's, an aged and faithful Friend. It was late and cold when we arrived at his house. Informing him of our wish to have a meeting the following day, he said he would take all necessary care about it; but, as he did not leave us till we retired to bed, I concluded we should have a very small

meeting. I saw no more of the dear friend till next day as we were passing through the thick woods, going to meeting. Wondering at the crowd of people we met, in what appeared a wilderness, and meeting with David near the meeting house, I asked him why we had not seen him the whole morning? He said he had been riding all night and morning, giving notice of the meeting; he then very cheerfully added, 'I feel now much refreshed, and have just been getting my breakfast under this tree.' He had ridden over a considerable circuit that night, and we found a large concourse of people in the house, with whom we had a solemn good meeting.

"We continued diligently engaged in visiting the meetings through the Quarterly Meeting of New Garden, the Lord, from day to day, helping us to do or to suffer of his good pleasure. We met here a body of the people, called 'Nicholites,' from one Nicholas, whom I once saw in Philadelphia, after he and several of his adherents, who are mostly settled on the Western shores of Maryland, had become members of our Society. They are in some respects similar to Friends. We had an interesting opportunity with those near New Garden. There is, I doubt not, great sincerity in many of them.

"After travelling about one hundred and fifty miles through a wilderness country, with hardly any other provisions than what we carried with us, for ourselves and horses, we came into South Carolina, to a meeting called Putgets Creek. The fatigue of the road, and the want of accommodation had been such, that dear John Hall was quite sick on our arrival there, but after a few days' rest he was again able to join me. In that Quarterly Meeting, called Bush River, which extends into Georgia, Friends were pretty numerous. They had some valuable members among them, with whom my spirit was comforted and refreshed, but in general the Divine life was low. My conflicts were great because of the galling yoke of the poor slaves, who are under great oppression in these States. We attended the Quarterly Meeting held at Bush River.

"Providing ourselves with bread for some days, we set off for Tennessee. We met with many difficulties on that journey through a mountainous, unsettled country, having deep waters to ford, there being neither bridges nor ferries over them. Ours was probably the first carriage that had travelled that road. It was well we had taken a little bread and corn with us, which we had to use sparingly, so that a couple of small dry cakes and water served me the whole day, and the horses eat young twigs and leaves; for very little grass was to be found. When encamping during the night, which we did several times, we kept up a good fire to protect us from the panthers, bears, and wolves. The latter

were numerous. Sometimes it seemed as if a hundred of them were howling at once round about us. We feared at times lest our horses, frightened with their noise, should get away from us, but it seemed as if the more danger they apprehended, the nearer they kept to us. I was, however, more in fear of venomous snakes, than of wolves. Rattle-snakes and copper-heads were numerous there, as in most of those new countries. They would even come into the cabins, through the openings between the logs, or in the floors. But through adorable mercy, I have never been hurt by any of them, though I have frequently been in close contact with them.

"We travelled slowly on account of the difficulties of the roads; sometimes they were so steep, that with our empty carriage, the horses could get only a few steps forward at once. Frequently, indeed, we had to open a road by cutting down the trees and removing them out of the way. But, notwithstanding the fatigue, we were favoured with good health, and enjoyed the beauty and grandeur of the scenery we often had before us, whilst passing through some of those dense forests, covered with those old lofty trees, which appeared like 'the cedars of Lebanon that the Lord has planted.' We once encamped under the *painted rock*, by the French Broad river. It may be called one of the wonders of nature. There the Indians used to hold their councils.

"We visited the various meetings composing the Quarterly Meeting in that State, where we were often comforted with some valuable, well-concerned Friends, who are engaged, both by example and precept, to manifest their interest for the promotion of the kingdom of the dear Redeemer, and also to train up their offspring in a religious life and conversation; yet in these parts, as in many others, I found a great deficiency in this respect, which introduced me often into deep exercise and secret mourning. Through almost every part of the Carolinas and Tennessee, Friends, as well as the people at large, undergo many privations and hardships. The education of the young people is much neglected, there being few or no schools, so that not many children, or even parents, can read. Yet among such I found some lively, sound Ministers of the Gospel. The Lord had instructed them by his Spirit, and blessed the little they had known of Gospel truths. The state of religion among the inhabitants at large was very low. A loose, libertine spirit appeared, in several places, like a thick cloud to cover the minds of many of the people; yet I found some serious persons among them, with whom we had refreshing meetings. We visited also some of the Indians with some satisfaction.

"Through rough and mountainous roads, we travelled towards the

upper parts of Virginia, in the neighbourhood of the Sugar Loaf Mountains. The meetings composing that Quarterly Meeting are, like those in Tennessee, a branch of Carolina Yearly Meeting.

"On the 29th of Fifth month, we came within the limits of South River Quarterly Meeting, a branch of Virginia Yearly Meeting. Very close exercises came upon me, and faithfulness in delivering the whole counsel of God, was the only way to obtain peace of mind. It has been my allotment, on this journey, to take private opportunities with individuals to unfold to them my soul's concern on their account. The service has been very humiliating, but the love of God constraining, and the mind being kept low before Him, way has generally been made with those I have thus visited. The slaves in that part of the country are treated with more cruelty than I have seen elsewhere. I felt deeply for them, whilst beholding their ragged and emaciated condition. I saw the anguish of some of them, whilst passing through the market place of Lynchburgh, as they were publicly selling them, like so many cattle. O the distress they manifested when separated from their nearest relations! At a public meeting we had in that place, the Lord enabled me to plead the cause of our poor oppressed fellow-men.

"We proceeded thence over the Blue Ridge Mountains to Hopewell, and attended their meeting, which was a large one. My mind, during the course of the preceding week, had been brought very low, but there the Lord, who is the comforter of the afflicted, was pleased to reveal himself in his ancient power, and to give access to his sacred footstool publicly also to offer unto him, with the voice of thanksgiving, 'glory, honour, and praise.'

"Sixth month 16th. This day was their Quarterly Meeting, a branch of Baltimore Yearly Meeting. It was a season of Divine favour, when some of His afflicted ones were enabled to ascribe all the glory to Him who is the strength of the poor, the strength of the needy in their distress.

"Our minds feeling drawn to visit the meetings in the neighbourhood of Redstone, on the other side of the Alleghany Mountains, brought an exercise over us. Our health was but feeble, after hard travelling and many exposures during the preceding months; the weather also was very warm; but apprehending this was a service the Lord required of us, we cheerfully yielded to his putting forth, confiding in his blessed guidance and almighty protection.

"On the 17th we proceeded to Black Creek meeting, where the Lord's power, who is above all, came over us in a remarkable manner. It was a solemn, awakening time to many present. The offer of salvation, through

Jesus Christ, was made to them. My soul bowed in humble reverence; for the stream of Divine consolation flowed within me. We then proceeded to Bear Garden, where I suffered deeply, because a spirit of unbelief had darkened some of their minds.

"24th. Came to Hill's Creek, just over the mountains. It was a fatiguing journey, attended with various perils, and want of food; but the distress of mind under which I was, far outweighed outward difficulties. May all these baptisms be sanctified to me, both to the purification of my soul, and to my increased qualification to comfort those that are in any trouble, with those consolations wherewith the Lord is pleased to comfort me, under many tribulations.

"We continued till the 7th month very diligently engaged in having meetings among Friends and others on these mountains. Very close testimonies were given me to bear among them, in several places; but Divine help was afforded to do the work assigned. At the close of our labours among them, glory and praise unto the Lord, for his adorable help and his Divine mercy vouchsafed, were offered.

"We returned into Virginia, near Winchester, and continued within the verge of that Quarterly Meeting till the 8th month, attending some meetings several times, before we could leave them with peace of mind. One of the exercises that I was brought under, was on account of a spirit of infidelity creeping out among some who stood in high stations, and with whom we took a private opportunity, labouring, in tender love, to show them the inconsistency of their pretensions to Christianity.

"We afterwards proceeded to South Fork, over the Blue Ridge, where we had a memorable meeting. Then we went through several Quarterly Meetings, attending all the meetings composing them, and crossing the Susquehannah, we came back into Pennsylvania.

"The 8th of Ninth month we came to Chichester. There I was permitted by my blessed Master, who knoweth what is good and necessary for my purification, to be introduced into very deep baptisms. O the depth of the anguish that came upon me! No past experience of the Lord's redeeming love and power was able to administer to my distress. I was plunged into a state of doubting, and even of unbelief in the mercy of God through Jesus Christ; a dark spirit, on which account I have at times so bitterly suffered for those who have been carried away by it. I continued in such a state for some days, that I could not travel. It would, indeed, have been presumption to go forth as an ambassador for Christ, whilst I was tempted to doubt his eternal Divinity and God-head, his meritorious sacrifice for the sins of the world; even to let go the hold of my hope in him, through whom is the atonement, through faith in

whom alone remission of sins is to be obtained. O the workings and subtlety of this spirit of unbelief! For ever and ever blessed be the Lord, who, after days and nights of fiery conflict, was pleased to lift up again the light of his countenance upon me, and at the brightness thereof darkness fled apace. O never have I beheld the excellency of the Gospel of Christ, with more ravishing beauty, than I did then. The same light which gave me to see the transforming power of Satan and his temptations, showed me also the Lord of Glory, even Him who has been delivered for our offences, and raised again for our justification; who is the Way, the Truth, and the Life; without whom none can come to the Father.

"Whilst wondering why such an exercise should come upon me, I saw I must be prepared to feel for, and enter into, the states of those that are thus variously tempted, through the subtleties and stratagems of Satan. It was but a few days after, that the account reached us of the falling away of Hannah Barnard, from New York State, while on a religious visit to England. She had become a prey to this spirit of infidelity, so that instead of advocating the cause of the blessed Redeemer, the Lord and Saviour Jesus Christ, consistently with the work of a Minister of his glorious Gospel, she was disseminating infidel doctrines, even denying the Lord that bought us with his own blood, and calling in question the validity of the Holy Scriptures. Many in Ireland, captivated by the subtle workings of this dark, deceitful spirit, were following her pernicious ways, by reason of whom the way of Truth was evil spoken of."

From Chichester they proceeded with the work before them, and were diligently engaged in visiting many meetings in those parts, till the time of holding Baltimore Yearly Meeting drew them to that city. Here Stephen Grellet remarks:

On the 11th of Eleventh month began the Yearly Meeting of Baltimore, to which we went in lowness of mind, having carefully waited to know that this service was required of us; for it was at the peril of our lives, the yellow fever prevailing in that city; about fifteen hundred persons had already died of it. But, having apprehended that the Lord had a service for us there, we were favoured with resignation to his will, confiding in his all-sufficient power to enable us to walk unhurt by "the arrow that flieth by day, or the pestilence that walketh in darkness."

Many more Friends from the various Quarterly Meetings attended than could have been expected at such an awful crisis. They felt the

weight of such a service devolving on the comparatively few then assembled, and considered the propriety of adjourning the meeting to some future time. But, as they endeavoured to feel after right direction, keeping low before the Lord, they were led, day by day, to proceed with the business to the close of it. The several sittings were attended by the Lord's baptizing power. He graciously owned them by his Divine presence. The meeting concluded on the 16th, under great solemnity. Our spirits were bowed before the Lord, in much brokenness, for the favour he had vouchsafed us, day by day, keeping us above fear, under the sense that our lives are in his all-powerful hand. We cannot but notice, with humble admiration and gratitude, that from the beginning of the Yearly Meeting to this day, the number of deaths has considerably decreased. Before the opening of the meeting, they were from twenty to thirty per day; during this week, they have only been from five to six, and to-day there is only one death. "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Under this "grateful sense of the Lord's goodness," they left Baltimore, and had many meetings on their way to Philadelphia.

On returning from this his first *extensive* journey in the service of the Gospel, it was a matter of no common interest to Stephen Grellet again to mingle with "many fathers and mothers, brothers and sisters, among whom, in years past, he had enjoyed so much sweet intercourse and Christian fellowship." The friends of his earlier youth, who had tenderly sympathized with him as he went forth "weeping, bearing precious seed," now greeted him as a brother beloved in the Lord, coming back to the city of his former residence, "bringing his sheaves with him." It was here that he first joined his beloved companion in the work before them, and

"Here," he remarks, "feeling my mind, for the present, released from further religious service, I took an affectionate leave of my dear friend, John Hall, and returned to New York, after an absence of thirteen months, during which I travelled about five thousand miles. We were very nearly united in our religious exercises and services. Our travelling together as fellow-servants of the Prince of Peace, attracted the attention of the people in many places, bringing many of them to our meetings, to see the Englishman and the Frenchman united in promoting the cause of righteousness and truth on the earth, whilst their respective nations were waging such destructive wars against each other. We heard some of them feelingly comment on the peaceable spirit of the Gospel."

CHAPTER VIII.

Religious visit to the Eastern and Northern States, in company with John Hall.—His Brother Joseph's return to France.—Visit to Jersey.

Whilst "fervent in spirit, serving the Lord," Stephen Grellet was "not slothful in business;" but, returned from a long and arduous engagement in visiting the Churches, he now endeavoured to apply himself with diligence to his temporal affairs. Keeping his eye single, in these concerns also, to his Divine Master, he was preserved from undue carefulness, and corroding anxiety. The believing remembrance of the gracious promise, so forcibly applied to his own heart in years past, that "if he sought first the kingdom of God and His righteousness, all things needful should be added," was often a comfort and encouragement to him, in his efforts to provide things honest in the sight of all men.

"I was not permitted, however," he writes, "to remain long thus engaged; for the love of the Gospel strongly drew me towards the Eastern, and parts of the Northern States. Feeling that it was a service which He, to whom I had made the offering of myself and my all, required of me, I spread the concern before my friends at their Monthly and Quarterly Meetings, and obtained their respective certificates of unity."

His beloved friend and former companion, John Hall, being led in the same direction, they again united as fellow-labourers, and, leaving New York together, in the Fifth month, 1801, proceeded to Long Island.

"We visited," Stephen Grellet continues, "all the meetings of Friends, and had several also among the inhabitants. Our blessed Lord and holy Helper enabled us to labour among them in the service of his

Gospel, and, in this, to obtain a considerable degree of relief, under our various exercises. Notwithstanding the high profession made by many under our name, a spirit of degeneracy, and even of infidelity, had crept in among some of them."

From Long Island they returned to New York, to attend the Yearly Meeting in that city, after which they proceeded to New England Yearly Meeting at Newport.

"It was held," Stephen Grellet remarks, "under much solemnity, throughout its various sittings, and the business was conducted in brotherly love and harmony. Going thence towards the Island of Nantucket, we attended all the meetings on the way to New Bedford, the Lord enabling us to preach among them the glad tidings of the Gospel of his salvation, and the offer of his free grace to all, through our holy Redeemer, our Lord and Saviour Jesus Christ. After having seven meetings among Friends, attending their Quarterly Meeting, having some public meetings on the island, and visiting Friends in many of their families, my beloved companion apprehended himself clear of the place, and, as a packet was to sail next morning for New Bedford, he proposed that we should embrace that opportunity. I felt weights and burdens yet upon me, on account of the inhabitants of that island, but, being under depression of mind, I was unwilling to let my kind and beloved companion know how it was with me, hoping also that I might be excused from further religious service there. We accordingly went on board the packet next morning early, with a good wind. Great distress came upon me, which increased as we proceeded on our way; for I felt that the Lord had some more service for me on the island. I cried earnestly unto Him whose power can control the wind and the sea, believing it was as easy to Him to open a way for my return to the island, as to deliver Jonah out of the whale's belly, to go to Nineveh, that great city, and preach there the word He commanded him. Thus, confiding in the Lord, my mind was brought into solemn waiting upon him, to see what he would do for his name's sake. The wind changed, by degrees, then blew vehemently, and became so violent, that the captain said that we could go no further, and that our only safety appeared to be to return to port. During all this, amidst the tossing of the vessel on the boisterous waves, dismay covered many of the passengers. But my mind, in much serenity prostrated before the Lord, was marvelling at this opportunity now given me, to do whatever he further required of me. After having been out some hours, with a heart melting with gratitude I

landed again. Our kind friends received us on the wharf, with warm affection, having been much concerned for our safety, on account of the storm. The next day, being First-day, I had two meetings with Friends, at their two meeting houses, and the day following I had a very large one with the inhabitants. It was a memorable, solemn season. During that day, and the following, I paid a religious visit to several families towards whom I felt I owed this further debt of love. On the next day, the wind being fair, we had a short voyage back to New Bedford.

"After attending the meetings in that neighbourhood, we proceeded through Longplain, Sandwich, Falmouth, &c., to Lynn. Through these parts I was frequently introduced into much feeling for the people, whose minds were brought into perplexity and distress, because of the doctrine of unconditional election and reprobation, then zealously preached amongst them. Some of them were driven to a state of despair, under the conclusion that they were of the reprobate, and, consistently with that doctrine, could entertain no hope of redemption through Christ, the Saviour of sinners. Some had even yielded to the temptation to put an end to their existence. I was often led to unfold to them the universality of the grace and love of God, in Christ Jesus, who has died for all, has come to seek and to save that which was lost, who would that all, coming to the knowledge of the Truth, should be saved. It proved a time of Divine visitation to some of them; their hearts were made soft, and prepared both to hear and to receive the glad tidings of salvation through Jesus Christ. To one of these meetings came a woman under much distress, on account of the above doctrines. She had concluded to drown herself, but, hearing of the meeting, she felt inclined to come to it. It proved a good season to her. The Lord, who saw Hagar in her distress, condescended also to minister to that afflicted female. Salvation by Christ was preached, that evening. After meeting she came to see me, when, with floods of tears, her heart gave vent to her gratitude, in that the Lord had detected the adversary, and given her to see and to believe that for her also, and for every sinner, Christ had died, and ever liveth—our advocate and intercessor with the Father.

"From Lynn we proceeded to Salem, Newbury, Amesbury, Seabrook, &c., towards Dover, having meetings in all these places and their several neighbourhoods. At Amesbury we were refreshed and instructed in the company of that ancient and valuable servant of the Lord, Comfort Collins, then upwards of ninety years of age, but green in the Divine life, and a bright example of humility. She appeared to have her indwelling in Christ. Her mental faculties were bright, and she had lately travelled as a Gospel Minister. About forty years ago, Comfort Collins, then a

Hoag, having surrendered herself and her all to the Divine will, under a sense of duty to go to England on religious service, with the unity of her friends, embarked for Europe, accompanied by Sarah Barney. After they had been out at sea about a week, as they were sitting together in the cabin, in solemn silence before the Lord, Comfort said to Sarah, 'The Lord has accepted my free-will offering to his Divine will, to go to Europe, and now he releases me from this service; and, as a proof of it, he will bring us back again to the American shores.' Sarah Barney told me that the communication was attended with so much solemnity, that she could not doubt that it was of the Lord. Without exchanging a word with one another, they continued a considerable time in silence, when they heard the captain of the ship speaking with his trumpet to another ship, stating that he was under the necessity of returning to port, as his vessel had sprung a leak, which the Friends knew not before. Thus were these women brought back, and from that time they felt themselves entirely released from the service of travelling in Europe.

"We continued our journey through those eastern parts, as far as beyond the river Kennebec, the farthest settlement of Friends at that time, having many precious meetings with them, and with those of various other Christian denominations. We met with some trying circumstances among divers persons that had got into a ranting spirit, with whom we laboured both publicly and privately, in Gospel love, that they might be reclaimed from their errors. We had the consolation to see some brought into a state of tenderness, becoming sensible of the condition they had fallen into, through the subtle workings of the adversary.

"We visited nearly all the particular meetings of that Yearly Meeting, and had also many meetings among the people at large. We then went through Connecticut, into the State of New York, and after visiting the meetings through the several Quarterly Meetings in those parts, we returned to the city of New York, on the 16th of Twelfth month.

"Close and peculiar exercises have attended me, on this my late journey; but my dear Master has been with me, according to His gracious promise before I left home. My soul can again sing His praise, on the banks of deliverance. Praise the Lord, O my soul, and forget not all his benefits. Thou hast often drunk the cup of sorrow, mingled with wormwood and gall, and these are still in remembrance, but thou hast also seen the ways of the Lord in the deeps, and partaken, at seasons, of that pure, living stream which flows from his Divine presence; therefore return unto thy rest, for the Lord hath dealt bountifully with thee. I travelled in that journey about four thousand miles."

On his return to his own habitation in the city of New York,

Stephen Grellet applied himself, with his accustomed diligence, to his outward concerns. During his absence these had very much devolved upon his brother Joseph. The two brothers had "kept very much together, during the various vicissitudes which had attended their checkered path," and, strongly attached by the ties of natural affection, they felt "doubly dear to each other in being closely united also in Christian fellowship." It was therefore no small trial to Stephen Grellet when in the next year, 1802, his brother felt it right to return to their dear parents in France. The separation was the more painful because he was aware that, in returning to his native country, his beloved brother would be much exposed to adverse influences, that might closely prove his Christian foundation. He deeply felt the responsibility also, which was thus thrown upon himself in regard to their mercantile concerns; "but," he says, "whilst closely engaged in my business, I was diligent also in attending our religious meetings. The Lord was very good to me. He helped me to get through my daily cares, and, under a sense of his help, and the consolations of his presence, my soul had often a sweet song of praise and gratitude to him."

Only a few months after his brother had left him, Stephen Grellet was again called from home, in the service of his Lord, "his mind being drawn forth in the love of the Gospel to visit the meetings of Friends, and the people of other religious denominations in Jersey."

"I made such arrangements," he remarks, "as to leave my affairs with satisfaction; and, having the approbation of my Monthly Meeting, I set off for that service in the Eighth month, 1802. I proceeded direct to Burlington, and attended the Quarterly Meeting there. My heart was made glad in meeting with many of my dear and valuable friends, and I sensibly felt the help of their spirits, whilst silently sitting under their Gospel labours. O how precious is Gospel unity and Christian fellowship!

"I proceeded through all the meetings of that State. Some of them were eminently favoured by Him whose presence is the crown of the assemblies of his people. Yet I met with deep baptisms in some places, fervently desiring that, under every one of these, my soul might be more

and more purified. When these afflictions for Christ's sake have come upon me, I have often been instructed in remembering that the servant is not above his Master, nor the disciple above his Lord; how trifling then have appeared my most bitter conflicts, compared with the sufferings of my holy Redeemer for the sins of the whole world—yea for my own sins! Dwell low, O my soul! Often contemplate this wonderful and meritorious sacrifice upon the cross! God clothed with humanity! In His love and mercy He has bestowed upon thee His Holy Spirit, to teach thee, instruct and lead thee in the way, and to sanctify thee, so as to render thee fit, in the end, to enter the kingdom of glory.

"Jersey is that part to which my first religious services were directed, from the city of Philadelphia, and I continue to feel much for its inhabitants, some of whom are in a very low state. May the Lord awaken in them a sense of their sinful condition, and the need they have of a Saviour. Having accomplished what I had in prospect, I was favoured to return to New York in the Eleventh month. I had with gratitude to acknowledge how bountifully my Divine Helper had dealt with me, during that journey. In my weakness and poverty He had sustained me, given a little ability to perform the service He had for me, and also cared for my small temporal concerns, so that they had been as prosperous as if I had staid at home. Thus it is good for us to commit our all to Him, whose power is over all, and from whom every blessing flows."

Stephen Grellet was now permitted to remain at home for more than a year. He nevertheless visited some meetings in the neighbouring Quarterly Meetings; held some in different parts of the city and its environs, and also paid a visit to the families of Friends in Flushing, on Long Island. He was diligent in attending all his meetings at home, as they came in course, and "as he sought for the Lord's direction, in the management of his outward concerns, and depended on Him alone for a blessing on his exertions, he felt it to be his duty to make way for his assistants in business also to attend their places of worship." He was in the practice of closing his store during the hours of meeting, making the needful arrangements on the previous day. "I believe I never lost anything," he says, "by that practice; on the contrary, I was often made sensible, that it was blessed to my soul, at least."

During the latter part of 1803, the city of New York was again visited with the yellow fever. The mortality was not very great,

many of the inhabitants having removed into the country, on its first appearance. But as he was one of those who continued in the city, he had a fresh opportunity of mingling with the afflicted, and sympathizing with them under such an awful dispensation. Feeling a strong desire that those who had retired into the country to escape from the pestilential disease, might "so learn righteousness, whilst the judgments of the Lord were in the land, as to live increasingly in his fear," he believed it to be his religious duty to appoint several meetings with such, in the vicinity of the city; and it was cause of great grief to his sensitive mind, to find that "many of them, instead of seriously taking to heart and profiting by the events passing near them, were spending a great portion of their time in frivolous recreations, and the pursuit of amusements calculated to lead them still further away from the paths of righteousness," thus, in his apprehension, "preparing the way for further chastisements to follow them."

CHAPTER IX.

His Marriage.—Death of his Father.—Religious visit to the States of New York and Vermont, and parts of Canada.

The commencement of the year 1804 was marked by the interesting event of Stephen Grellet's marriage to Rebecca Collins, daughter of Isaac and Rachel Collins, of New York. They had been acquainted for a considerable time, and "care having been taken fully to feel after the Lord's approbation in this important step, they were united in the marriage covenant on the 11th of First month, 1804." It might be truly said that their union was "in the Lord;" and, through a long course of years, in an eminent degree, attended by His blessing.

Not long after this change in his social position, Stephen Grellet received the affecting intelligence of his beloved father's decease, after a short illness, towards the close of 1803. A two years' imprisonment, and all the anxieties and sufferings connected with the revolutionary struggles in France, had impaired his health. He had concluded to retire into Holland, and had made preparations for leaving the city of Limoges, and France, when, as S. G. remarks, "the Lord was pleased to order that his removal should be far more distant, even to that world of spirits, where sorrows for ever end. The afflictions he endured, were, through adorable mercy, sanctified to him. The last years of his life, his nature was changed; mildness and kindness were his characteristics. Even whilst in prison, under the iron rule of Robespierre, he would encourage his fellow-prisoners, to patient submission to the Lord's will. He was a man of great integrity, much beloved by his family and friends." After his decease, his widow relinquished the idea of leaving her native land, and continued, with some other branches of the family, to reside at Limoges.

Fully capable of appreciating and enjoying the comforts and blessings which had so recently been conferred upon him, through the happy matrimonial connection which he had formed, Stephen Grellet did not allow the endearments of home to interfere with his devotedness to the service of his God and Saviour, and in the Seventh month of the same year, he entered upon an extensive religious engagement, of which the following account is preserved.

Having for a considerable time past felt drawings of Gospel love towards the meetings in New York and Vermont States, and parts of Canada, I made the necessary preparations for that journey, arranged my outward concerns, and, my Monthly Meeting giving me their testimonial of unity, I left home the 7th of the Seventh month, 1804, committing myself, my beloved wife, and my all, to the Lord's protection. I began my services by going through the meetings in Purchase and Nine Partners Quarterly Meetings, and, having gone as far north as Hudson, I crossed over into Duanesburgh Quarterly Meeting. At Coeyman's I met with our valued friend, Ann Alexander, from England, on a religious visit to this land; we continued a few weeks in company, to my great comfort, her ministry being truly weighty and instructive. We had several silent meetings, to the disappointment of the people; for very few understand the nature of silent worship. This is probably one of the reasons why, with many, the word preached profits so little. Through those parts, and in Saratoga Quarter, I had some large and solemn meetings; among others, at Albany, Johnston, Saratoga Springs, &c. I then went into Easton Quarter. The Lord sustained me amidst daily baptisms; for the state of religion in those parts, is very low; worldly-mindedness, ignorance, and self-righteousness, are powerful enemies to it.

After attending Easton Quarterly Meeting, where my beloved wife met me, I went into Vermont. There I found a precious, living seed. I visited in that State both Friends and others, which services I closed on the 26th of Eighth month with two meetings, one at Ferrisburgh, the other at Vergennes, in the Court House. They were both favoured seasons; for the love and healing power of our holy Redeemer were near, to heal all that need healing, and are willing to come to Him.

Crossing Lake Champlain, my companion and I went to Peru, where we had another season of Divine favour; the Gospel dropped like a gentle rain on the tender grass, and the young people were affectionately invited to range themselves under the banner of Christ. We went afterwards

on Grand Isle, and had a meeting among the people. A great alarm prevailed during the night; the drought had been great, and of long duration; through some cause or other, a fire began to spread in their tall cedar swamp; a high wind arose, and the fire extended in every direction on the island, proceeding towards their fences, houses, and barns, threatening general destruction. It was truly an awful sight; columns of fire ascended from the lofty cedars with a crackling noise. But, through the exertions of the inhabitants, who turned out very generally to work, and a blessing on their labour, we were relieved from the threatening danger.

We returned to the main land, and, through difficult and dangerous roads, came to Chazy River, where I had a meeting, and then to Acadie, the first village in Lower Canada. On that journey we had again a narrow escape from fire, which spread rapidly in the woods, through which we were travelling, so that the tops of the trees over us were in flames, burning branches often falling down near us; and we had no other means of escape than to ride as fast as our horses could go, before the underwood caught fire.

Feeling much for the poor Canadians, who, notwithstanding their great ignorance, manifested religious tenderness, I believed it my place to endeavour to have a meeting among them. They are Roman Catholics, and the priest, hearing of my intention, strongly opposed it; yet most of the people, instead of going to Mass, it being First-day, came to the meeting we had appointed, and manifested much brokenness. I thought it might truly be said, "to the poor the Gospel is preached." This was the first meeting wherein I preached in my native language. Several of them came after meeting to confer with me, under evident religious concern. I admired how some of their minds had been illuminated by the teachings of the Spirit, so as to see beyond the popish creed, and the hope of redemption through their meritorious works, or the absolution of the priests. They were directed to Christ Jesus, the only Saviour, without whom none cometh unto the Father.

We went afterwards to La Prairie, a large village, where I felt much for the inhabitants; but for a long time I could see no way to obtain a meeting among them. The attempt I had made towards it, had excited in some of them angry passions, and one of them had gone so far as to offer personal abuse, which my blessed Master enabled me to bear in meekness. Under many discouragements I had gone back to the inn, and retiring to my chamber, I was pouring forth my soul unto the Lord, who could relieve me from the concern I felt for the people, or open a way for me among them. Whilst thus engaged, three persons came to see me. They had noticed me in the street, and wished to know if I desired

to have a religious meeting in the place, stating that one of them, being a schoolmaster, had his school house at my service, the others offering to give notice. I concluded to have a meeting appointed in the school house, at nine o'clock the next morning. But when public information of it was given, the priests, and some others, went from house to house, among the Canadians, forbidding them to attend the meeting, under penalty of being excommunicated. They threatened, in like manner, the proprietor of the school house, so that the persons who had been with me in the evening came in the morning, to give me the reason why the meeting could not be held; when an English person sent me word that her house was open to me for a meeting, and that she would have preparation made in time. I went accordingly. The curiosity of the Canadians was excited, and as I passed through the streets, they came to their doors and windows to look at me, as a strange being. I found in the house, the rooms of which were pretty spacious, only about thirty persons, mostly English. Whilst we were sitting in silence, many Canadian boys and others gathered in the street near the door, and were noisy. After a while, being introduced into feeling for the few present, attended with Divine love, I stood up to impart what was on my mind towards them. As I began to speak, the people out of doors came in, some in a turbulent manner; but my heart turned in Gospel love towards them, and I soon ceased speaking in English, and addressed them in French. As soon as I did so silence prevailed, and a considerable number of Canadians continued to come into the house, in an orderly manner, to whom the blessed Redeemer enabled me to preach the Gospel of his salvation. I directed them to Christ and to his Spirit in them. The same who convinces men of sin, is able to deliver from sin; their priests could not do it; no man can save his brother; but Christ has come into the world to save sinners, even as many as, believing on him, submit to his teaching and obey his Gospel. The Lord opened the hearts of many of them so as to bring them into tenderness; several of them gave vent to their inward convictions by expression, and now and then cried out in French, "c'est la vérité"—this is the truth. They were very loving after meeting, and pressed me to come again and have meetings among them. They now feared not what their priests might say or do.

Crossing the St. Lawrence we came to Montreal. I visited there several pious persons, and in one of their nunneries I had much openness with some of the nuns, especially their superior. I had also a meeting in that city. We travelled afterwards up the river, towards the Cedars, frequently under great discouragement, because of the great ignorance and insensibility I found among the people. Yet my spirit was comforted

with some of them, particularly at the Cedars, where I had a full and relieving time with two of their priests and some of their people. The priests publicly acknowledged to the Gospel truths I had declared among them. In other places I also found a door opened, to draw the attention of the people from the various inventions and superstitions of man's device, to the blessed Redeemer and his truth, revealed for the salvation of all those that believe.

We proceeded up the river about one hundred and fifty miles, through very bad roads, or rather Indian paths. Several times we were under the necessity of taking canoes to get over creeks, and of having guides to swim our horses through, so as to avoid the deep mud or quicksands. The accommodations were very poor, and still more filthy. In one or two places the people appeared bent upon doing us some mischief; but we were favoured, without personal injury, to reach the house of a person of the name of Snyder, in Greenville County. Here our horses appeared to be failing, apparently through fatigue, though they were both strong, valuable animals. Mine was an uncommonly good horse. I had paid a high price for him, because I thought such a one was requisite for the journey.

Having heard that a few miles from the other side of the river there were several families who had once belonged to our Society and some who did so still, I felt inclined to go over to see them. Leaving our horses to rest at William Snyder's, and having appointed a meeting to be held at his house the ensuing afternoon, we took a canoe and paddled ourselves over the St. Lawrence. On our way across the river, we passed by several small islands; they were not inhabited, and on landing on some of them, the total silence which prevailed introduced the mind into solemn contemplation. We had scarcely reached the United States' shores and secured our canoe, when the sky, that had been gathering blackness, turned into a blaze, accompanied with loud peals of thunder; the wind blew vehemently, so that the tall trees of the forest were like stubble, prostrated before it in heaps about us. I considered it a favour to have got to a place cleared from the timber, so that we were out of the reach of the falling trees. Nature appeared to be in a state of convulsion; awful was the sight; my soul could say, "great and wonderful are thy works Lord God Almighty."

A calm succeeded the storm, and we ventured through the fallen timber to the habitations we aimed at. We found there was in that part great openness to receive us, and the following day being First-day, we had a meeting among the people; several of them, though still members of our Society, had not been at a Friends' meeting for years; the hearts of some were made tender, for the Lord's power attended.

Having some miles to walk, we made all the haste we could to our canoe; we saw a great collection of people on the other side of the river, waiting for our return, and we landed in Canada in due time for the meeting; but how damped were my feelings, when, on setting my feet on shore, the first sight was my horse stretched on the grass—dead; and that of my companion apparently in a dying state, both bearing evident marks of having been poisoned, which we could only attribute to those mischievous people among whom we had been a few days previous. There was not time however to dwell on the consequences of being thus left destitute of a horse in a new country, where others cannot easily be procured. The people were collected. I went into the house, and my mind was soon gathered under the influence of that power that stilleth the winds and the seas, yea, bringeth every thought into captivity to the obedience of Christ. Our holy Redeemer, the crown of the assemblies of his people, condescended to reveal himself as being near to us. It was a precious meeting, blessed be the Lord for the favour! Many present could unite with my own soul in ascribing, on bended knees, praises, honour, glory and blessing unto Him that liveth for ever and ever, and who, through the sprinkling of His own blood—the blood of the everlasting covenant—has consecrated the way for us to obtain redemption, through faith in His name.

After meeting, the people becoming acquainted with the loss of my horse, some of them kindly undertook to see if another could be found. Next morning early one was brought, very inferior indeed to the one I had lost, but the best they could obtain; I had to pay a high price for him, though not more, I apprehended, than the scarcity of those animals among them warranted, and I felt much obliged to the owner for his willingness to sell him to me. My companion having some hopes that his horse might recover, it was concluded he should remain behind, and that I should proceed alone on my religious engagement in that province.

It was trying to be left alone in travelling through that new country. I had heard of some settlements formed by persons that had been, or were members of our Society, and I felt desirous of visiting them; but there was no way to get there, except through unbeaten tracks or Indian paths, thick woods, deep muddy soil, and several creeks. The parting with my companion and the kind family of Snyder's was solemn. I felt my engagement arduous, and as I proceeded thus alone on my journey, my soul's aspiration often was, "O Lord be near thy poor servant to direct him aright, and preserve him through these trackless woods."

It took me near two days to travel about thirty-two miles to Matthew

Howard's, a descendant of Friends, now a member of Parliament. I met with many difficulties through the woods, deep mud, and the fall of the timber across the Indian paths, which obliged me to turn aside frequently, whereby I missed my way. The sun being obscured, I directed my course by the moss on the trees till I again found the right path. Being often hemmed in by many trees that were blown down, it was slow work to carry my saddle and saddle-bag, to make my little horse jump over one tree after another; or, when coming to the muddy streams, I had to urge him through them, and then, with my load on my back, to seek up and down the stream for a tree blown across the water, on which I could walk over to join my horse again. My dear Master was pleased to bring me through all these difficulties, meeting no other living creatures, that I noticed, but deer; these were numerous, and twenty or thirty were often seen herding together.

M. Howard received me with kindness, and as I wished to have a meeting in that settlement, he readily undertook to prepare for it. It was held the following day at —— Smith's. His wife, who was a member of our Society, had not been at a meeting for twenty years, and had been bedridden for about six. The Gospel flowed freely towards that people; through various afflictions in that new country, their hearts were made soft, and prepared to receive its consolations. It was a sickly time among them; almost every family had some of their number to nurse.

After meeting, M. Howard kindly accompanied me to another settlement of the Wings, fourteen miles further, where I also found several who had a right of membership with Friends. I had a meeting with them the next day, which the Lord owned by his Divine presence. I thought it was right for me to encourage these few professors with us, to meet together, for Divine worship, once a week at least, believing that if they thus came together, in an humble and seeking state of mind, before Him who can availingly minister to all our wants, temporal and spiritual, they would find a blessing in it, both upon themselves and their children. I feel very tenderly for these settlers in a wilderness, destitute even of the common advantages experienced by those residing in more inhabited parts; only few of these can read, and among those that can, few have a copy of the Scriptures with them. May those among us who are surrounded with blessings of various kinds, who have frequent opportunities, in religious meetings, to seek for the renewal of their strength, and free access, in their houses, to the perusal of the Divinely inspired records, improve under these favours, and consider that where much is given, much also is required! I believe it was in the ordering of Truth that my steps

were turned to those people, among whom there is a seed that the Lord will bless and prosper.*

Gershom Wing kindly concluded to accompany me through the further wilderness that I had to travel on my way to Kingston. Thus was my gracious Master pleased to provide for his poor servant, through difficult, and almost trackless paths. After meeting he took me to his son-in-law's, fifteen miles on our way, where I had a meeting.

The next day we travelled thirty-six miles, arriving late in the night at the widow Brewer's, whose husband had been a valuable Minister of Christ, and was but lately deceased. Our way had been rendered the more difficult by heavy rains, and the fall of the timber; so that frequently it seemed as if we could proceed no further, especially on account of the deep waters we had to ford; but my kind guide, accustomed to the woods and their difficulties, always found some expedient or other, so that we got safely through, though not without some bruises, which, for some time after, rendered travelling difficult; but under all the Lord helped me.

The next day being First-day, I had a pretty large meeting among the few Friends composing that meeting, and their neighbours. Some of these were at first very unsettled, even rude and noisy; but the Lord's power chained down the unruly spirits among them, Truth rose into dominion, and refreshment from the Lord's presence flowed towards the poor and afflicted of his people. In the afternoon I had another meeting in the village of Kingston, (now a large town,) in the Court-house. During the fore-part of the meeting I felt very low; but I secretly cried to the Lord to help me, centring in faith and resignation before Him in whom is saving strength. His power was felt, and the streams of his Gospel did flow.

I was at West Lake meeting, and at their Select and Monthly Meetings, at Adolphus Town. Some of these meetings were attended with peculiar baptisms, but O the melting of hearts under the contriting power of truth that was witnessed in some of those seasons! It is the Lord's doing; well may we say, it is marvellous in our eyes.

I felt much for Friends settled in the upper parts of this province, near Lake Erie, but I found it impracticable then to visit them. There was no way to get there through the woody wilderness, on horseback, and I was told it would be nearly impossible, even on foot; I therefore concluded to return to Kingston, and, my dear Master relieving me from further services in Canada, I proceeded across Lake Ontario towards the Black River, in the United States. The only way to get on Grand Isle,

* When visiting Canada again, some time after, Stephen Grellet found a large body of Friends settled in that neighbourhood, constituting Leeds Meeting.

about four miles from Kingston, was to lash two canoes together, and to place my horse's fore legs into one canoe, and the hind legs in the other. The wind blowing fresh, the passage was attended with considerable danger. When I reached the other side of the island, there was another ferry of several miles to get over to the United States. I found the boat had gone to the other side and was unable to return, on account of the strength of the wind. I was therefore detained till noon the day after, when, the wind abating, the ferry-man was able to return, to the great relief of his family as well as myself. For their provisions being spent, he had gone over to purchase a fresh supply. It was a time of peculiar distress in the island; the drought had parched the ground, and the squirrels, which were very numerous that year, had eaten up their corn. Thus my horse fared but poorly, and as to myself, I shared with the family in their scanty meals of some squirrels which the boys succeeded in killing with their bows and arrows, and for which I remunerated them as cheerfully as, in some other situations, I might have done for the best fare. In the afternoon I had a fine time in going across the lake. On landing, I made all the haste I could towards Brownsville, but the road was so bad, that I was obliged to walk and lead my horse great part of the way, being sometimes deep in the mud. I attempted to find some dry spot to pass the night, which became very dark, but met with none. I was, however, favoured to get safe to Brownsville late in the night, grateful for the help received, and the shelter and food I now had, after the long fasting.

I continued a few days in the neighbourhood of Brownsville, and had some meetings there. Then I again took my solitary journey, a long dreary way to the Little Falls, on the Mohawk river, and after a few meetings through Saratoga, Easton and Nine Partners' Quarters, I returned to New York the latter part of the 11th Month.

My spirit was humbled before the Lord, my blessed Helper, for his many preservations, and sustaining mercies, vouchsafed during that journey. He had often made a way for me to get forwards, when there appeared to be none,—blessed be his name, and magnified be his power, for ever!

CHAPTER X.

Religious visit to Friends and others in Pennsylvania.—Appearance of the Yellow Fever in New York.—Return home.—Decease of his Mother-in-law.—Illness of his Wife.

An interval of six months had scarcely elapsed, after his last return from the field of Christian labour, before Stephen Grellet believed it required of him, by his Divine Master, again to leave his home, on a similar embassy to the churches in Pennsylvania.

In the meantime, he had felt at liberty to attend to his outward affairs, and his exertions in this respect were blessed. He had, however, declined to engage in various extensive and lucrative concerns in business, which were presented to his notice under very promising aspects, "feeling constrained," as he says, "by the limitations of Truth, from entering into any temporal pursuits, which were likely to occupy his attention beyond a very limited period." He felt that, if it be needful for those who are engaged in an outward warfare "not to entangle themselves with the affairs of this life, that they may please him who hath chosen them to be soldiers," it must be infinitely more so for those who are enlisted under the banner of Christ, and have become soldiers in the Lamb's army, to be the Lord's freemen, disentangled from the love and the spirit of the world, and given up to the willing service of their God and Saviour. "O Lord!" he exclaims, in the prospect before him, "the service of a minister of Jesus Christ—how solemn! Their sufficiency is in thee alone! Thou alone art their help, and their strength!"

With views like these, "his mind had been brought under much exercise for Friends and others, chiefly in Pennsylvania," and, apprehending that "the love of Christ constrained him again to resign his all to the Divine requiring," he obtained the usual certificates of unity from his Monthly and Quarterly Meetings, "arranged

his temporal concerns so as to leave nothing behind that would prevent his thoughts being wholly directed to the work his blessed Master sent him to do," and proceeded on the visit described in the following memoranda.

I left home the 17th of Sixth month, 1805. My beloved wife and her father went with me for a few days. I had that evening a meeting in Jersey, at Hackensack, among Dutch people. Our gracious Master owned it by his presence, and he qualified his poor servant for that day's service. I visited a poor black man in the jail, who was under sentence of death. He appeared to be in a very insensible state of mind, as to his awful condition, so near the brink of eternity. I mourned bitterly over him, and the responsibility of those who, by their neglect of the religious education of the poor negroes under their care, and by cruel treatment also, have largely contributed in sinking many of them so low in their state of alienation from God.

The 19th, we were at Rahway and Plainfield. At the last place was their Monthly Meeting, when my valued friend, Henry Shotwell, an Elder in good esteem, obtained a minute to bear me company during the visit I had in prospect. We came back to Rahway, and here my dear wife and her father left me, to return to New York, after having committed one another to the Lord, under whatever trial he might see best to permit. A sense that a cup of this sort might be mixed for us, rendered this parting solemn and very affecting.

From Rahway we came into Pennsylvania. We attended the Falls meeting, and the other meetings in that Quarter. Heaviness of heart was my clothing from meeting to meeting; the love of the world, like a canker, destroys every greenness. I met, however, with some valuable Friends in that Quarter, to whom the Truth is precious, and who, I hope, will keep their places in it unto the end of the few remaining days of their earthly race. I proceeded afterwards into Abingdon Quarter, the meetings of which I generally attended. In many of them silence was the only service I had, as a public testimony among them.

I went to Philadelphia and attended five meetings, in all of which my mouth was closely sealed. I felt like Jeremiah in the low dungeon. My supplication was, "O Lord, help, or else I perish." My way opening to depart from that city, I proceeded to Radnor Monthly Meeting, wherein I continued for a considerable time under much mental suffering, but towards the close, the Lord enabled me to minister to their condition, to the relief of my mind.

I have been very sensible, during these weeks past, that the low state

in which I find our Society, meeting after meeting, is owing to their having departed from that retiredness of spirit, and lowliness of mind, which characterised our former Friends, and the primitive Christians. They have retained indeed, to a certain degree, the outward profession, but too few continue in the life. What a neglect is mournfully prevailing in many families, to train them up in a religious life and conversation, consistently with our Christian profession; nevertheless the Lord has a precious remnant preserved in almost every place, to whom I feel nearly united. Through many baptisms, He has brought them and preserved them, and I have faith to believe that, though this people may be chastened, to purify them, they will not be forsaken; and from among the children, yea, from generations yet unborn, will arise such as will magnify the name of the Lord their Redeemer.

After that I entered into Concord Quarterly Meeting. The Lord has been pleased, at nearly every meeting, to open my way to unfold my soul's exercise to the people. At some of these meetings I have been enlarged in the Gospel of Christ, in a manner very humbling and memorable to myself, and to the contriting of the hearts of many present. The Lord has also been near in private religious opportunities. Keeping a single eye to the putting forth of the Divine Spirit, the way frequently opens for private service; in this the application, "thou art the man," often comes home much more forcibly than in a public meeting, whether the message be one of reproof, instruction, or comfort and consolation.

25th of Seventh month. At Little Creek meeting in the forenoon; and one with the inmates of the poor-house, and the inhabitants of the neighbourhood in the afternoon, which was held out of doors to accommodate the people. The love of Christ was felt to flow towards many this day, to the contriting of our spirits.

26th. At Mother-Kill in the morning. I sat in silence, but under much exercise, because of the floating state which the minds of many are in. In the evening I had a public meeting in Camden. I was largely engaged among them, in unfolding the nature of true Christian worship, in spirit and in truth, contrasting it with that which is only the fruit of the creature's devices and inventions.

27th. Had a poor tried meeting at Millford, the light burns very dimly among them, nearly gone out.

28th. Travelling hard these days past, besides having meetings daily, together with the present warm season, when the water in these low countries is very bad, has materially affected my health. I had two meetings before me, which rendered the prospect very gloomy; but I was enabled to cast my care on Divine help. Though far from well, I

left my bed in time to go, in the forenoon, to Cold Spring Meeting. I was appalled on beholding a large gathering of people. I cried to the Lord for his Divine help. My mind was prostrated before him, and I felt the quickenings of his power, strengthening me every way, so that under his putting forth and commission, I preached the everlasting Gospel to the people. Many minds were baptized and contrited under the power then felt. The meeting holding late, and the other meeting, which was to be held in an Episcopalian Meeting-house, being at some miles distance, I had to repair to it pretty speedily, still trusting in the all-sufficiency of the Lord's eternal power, to be my strength and my help. There also I found a great concourse of people of various denominations. Soon after sitting down among them, I felt the Lord's power upon me, and under it I had again largely to proclaim the Gospel of Christ, and on bended knees to offer prayers, thanksgivings, and praises to his Divine and Eternal name, who is for ever blessed in himself, whom all his works do bless and praise, as also my soul has done this day.

Help was in a remarkable manner extended to me, so as to be able to proceed the next day twenty-five miles to William Matthews,' at whose house I had a meeting that evening.

The two following days I had meetings among the people called "Nicholites," at North-west Fork and Centre. They are some of the same people I visited some years ago in Carolina. Silence, solemn silence, was what, by my example, I had to direct them to. It is safe for us to follow Divine guidance, and I believe that this silent testimony, when of the Lord's ordering, often speaks to the attentive mind a volume of instruction.

At Choptank, at a meeting mostly with the Methodists, the stream of the Gospel was opened towards them. There is a precious seed here among that people; but O the need of more stillness, so as to learn from Christ, the sure teacher.

5th of Eighth month. At the Bayside meeting, Maryland, many slaveholders were present, who make a great profession. I showed the inconsistency of slavery and its various features, with the spirit of Christianity. At a meeting at Third Haven, in the Court-house that evening, the people were crowded in and out of doors. Through adorable help, the Lord made it a time worthy to be remembered by many, but especially by me his poor instrument.

6th. At the next meeting, the expectation of the people was so outward, that the Lord was pleased to send them away disappointed; silence was my service among them.

7th. At another meeting of the Nicholites, to which many that belong to their other meetings had come. After a time of long silent

exercise, the Lord was pleased to open the Gospel spring, and to call me to minister to them. It was a solemn instructive season. In the afternoon I had another meeting in Denton Court-house; it was a trying time, and yet I was strengthened to declare the truth unto them, and salvation by Christ.

8th. At Queensborough, another very trying meeting. The doctrines of the Gospel, however, were proclaimed to those present, directing them to Christ Jesus the Saviour, the sure teacher and bishop of souls.

9th. Chestertown, at Friends' meeting house in the forenoon, and at the Court-house in the evening. The morning meeting was a season of Divine favour; the other disturbed by the unsettlement of the people, and the irregular gathering, yet it ended well.

10th. *Very unwell* last night; my strength is much reduced, and yet I have two meetings appointed to-day at some distance from one another. My inward as well as outward conflict is great. O Lord, my God, forsake me not! I went six miles to Cecil meeting, which I have attended under great bodily sufferings and mental distress. I endeavoured to centre in that state of submission in which I can say, "not my will but thine be done." I rode seventeen miles further to the Head of Chester, where the other meeting was appointed at five, p.m. The consciousness that I was in simplicity of heart endeavouring to follow my blessed Master's putting forth, sustained me in hope that as my only strength every way is in Him, He would not forsake me. I knew He is not a hard but a good and gracious Master, who requires nothing but what he gives qualification to perform. My heart being thus stayed on the Lord, I went to meeting. I was there made afresh a witness that the Lord is indeed a very present help in time of trouble. His Divine presence came upon me, and in it I found healing virtue. I was endued with strength, to the astonishment of my friends, who had seen my reduced condition, to preach the everlasting Gospel for above an hour. May all those present remember that season of favour, and close in with His renewed offer of grace and mercy extended to them. After the fatigue and exercise of that day, I felt better than I had done for days before.

11th. My mind being now clear from further services, for the present, in these parts, I concluded to proceed to Nottingham. My exercises in this Quarter were great indeed, but my blessed Redeemer was also near to strengthen me, and to confirm my faith in his eternal sufficiency: he is the rock, the strength, and the salvation of his people. In nineteen days I travelled about three hundred and sixty miles and had twenty-three meetings.

I proceeded from thence to the meetings very generally of the Western

Quarter, and parts adjacent. Frequently I laboured with them on account of a spirit of unbelief that has crept in in some places. It is hard work indeed to contend with an evil heart of unbelief.

I directed my course afterwards through Robertson, Reading, Maiden Creek, and to the meetings over the mountains, having meetings with Friends and others in all those parts. The roads over the mountains being difficult for carriages, we left ours at Maiden Creek, taking our journey now on horseback.

On the 7th of Ninth month, I had a meeting with a body of Germans, who had lately come from Europe, where for conscience' sake they had suffered some persecution, even to imprisonment. I found them in a tender state of mind, and communicated to them through the medium of an interpreter. In the evening I had a small meeting at the widow Harris's. O how many have lost the savour of Truth. I had close doctrine to deliver to them, under the clothing of pure love.

8th. Had a meeting at Williams Port, in the Court-house. Through the kindness of the sheriff, who showed strangers suitable seats, the quietness of the meeting was much promoted. On our first sitting down my mind was brought into much conflict, under an apprehension that the yellow fever had made its appearance in the city of New York; this language passed through it, "one of thy near relations is taken with it;" at which my soul was bowed before the Lord. I remembered my feelings in parting with my dear wife and her father at Rahway, and I endeavoured to feel after that submission and confidence which is our only refuge and strength in trouble. After having thus made a fresh surrender of my all to the Lord's will, I was prepared to enter into feeling for the meeting, which was largely attended by the most respectable inhabitants. The Lord's power rose into dominion, and under it I was able to minister to the people, many of whom were tender in spirit, when, on bended knees before the sacred presence I offered prayers, intercessions, and praises. I came that night to the widow McCarty's, who has eighteen children living. Some of them are pious young people. She is a valuable minister.

Rising early next morning, we came thirty-six miles to Norwich, where a meeting had been appointed at five, p.m. It is a dark place, but "where sin abounds, grace does much more abound." The Lord was pleased in his free love, through Jesus Christ, the friend and Saviour of sinners, to cause his Gospel to be proclaimed among them. My mind continues to feel for the distressed in New York, though I have not yet any outward information of the yellow fever having begun its ravages among them; but, under the strong impression that some of my near

relatives are taken down with it, I am ready to conclude it may be right for me to return home, and methinks I hear the sound of retreat.

I now re-crossed the mountains, and on the 12th came through Reading to Exeter. Here I heard that the yellow fever was in fact prevailing in New York.

Pottsgrove, 13th. This was a remarkable time to me, for after sitting a while in the meeting, it seemed as if I was following some of my near relatives to their grave, and I saw with clearness that it was right for me to return homewards with all speed. It was a trial to me, as I had had some prospect of having a few more meetings in these parts; but I felt that the same power that had put me forth in His service, now called me back from it; therefore my soul bowed before the Lord, in adoration. Then I was introduced into very near feelings for some in that meeting. My faith was much tried, for according to a superficial judgment, on looking over the congregation, what I felt upon me to deliver, did not appear to be applicable to their condition. But I saw that my duty consisted, in simplicity, not with fleshly wisdom, to declare what the Lord commanded me. I unfolded to them the nature of Gospel ministry, the qualification of a minister of Christ, and the sad consequences of acting contrary thereto, both in regard to ourselves and those upon whom a spurious ministry is imposed. Then I enlarged upon the nature of true worship, in spirit and in truth, together with the necessary preparation for it, contrasting it with the worship of human inventions, setting forth the propriety of our being found in a solemn, silent waiting before God, that he may prepare our hearts, instruct and enable us by his Spirit, to serve, honour, and worship him. After meeting, I heard that there was a clergyman present, who had been very free in his censures upon Friends and their way of worship, ministry, &c. I had spoken so very particularly on those very subjects that he charged Friends with telling me about him; but they very properly answered, that I was a total stranger amongst them, and that, besides, they could not have known of his own intention to attend the meeting; for it appears he had been drawn there from curiosity, to see a French Quaker.

I proceeded that afternoon and the following days, with all speed, towards New York. On the 15th of Ninth month I reached Rahway, by noon, and there heard that my wife's mother was very ill with the epidemic. Thus, confirmed in the correctness of the impressions made upon me, I pursued my journey, and after crossing the North River that afternoon, I met with a person who gave me the heavy tidings that my mother-in-law was deceased, and that the family were at Westchester, (twelve miles farther), where they had retired when the fever made its appearance in the city, and that my dear wife was sick. About nine at night I

reached the house. I found the family in great affliction but supported under the stroke; and now our solicitude was excited on account of my dear wife, for she had a heavy load of disease upon her. It is remarkable that on the evening of this my speedy return to her, her mind was so sensible of my being near, that she told her sister, who was near her bedside, that she saw me as if I was in the chamber. Her sister thought her flighty, through the fever; but she replied, "It is a reality; I see him near;" though at that time she had every reason to conclude I was about two hundred miles distant. She felt very much the loss of her valuable mother, which rendered the disease upon her the heavier; though she did not weep as one without hope—our beloved mother having manifested, by her daily walk in watchfulness before God, that she endeavoured to live in a state of preparation. Religion was her every day work. Being a full believer in the Lord Jesus Christ, she was remarkable for the meekness and gentleness of her temper, and the quiet, cheerful resignation she manifested under the various trying occurrences which attended her.

It is scarcely possible to read this simple record of facts, without noticing the beautiful *coincidence* between the dispensations of Providence and the leadings of the Holy Spirit, which at once illustrates and confirms the reality of both, and is, perhaps, one of the best safeguards against inadequate views in regard to either. Arrested in the midst of his ministerial labours in a remote part of Pennsylvania, by a guidance as precise as it was direct, Stephen Grellet was most opportunely brought home to his nearest connections in life, at a very critical moment, and under circumstances of peculiar need. His steps seemed clearly "ordered by the Lord," and his feelings of thankfulness mingled with those of sorrow. His tenderest solicitude was kept alive on behalf of his beloved wife. She continued very ill several months after his return, and her life was repeatedly in imminent danger—her complaint having assumed the character of a low nervous fever, from the effects of which her health did not recover for some years. Though accustomed to bow in humble resignation to the Divine will, this dispensation proved the more trying to Stephen Grellet, on account of the prospect of distant scenes of labour which had long been opening to his view. Even during this season of domestic affliction, a concern to visit his native land, in the service of the Gospel of Christ, was gradually ripening in his mind.

CHAPTER XI.

First Visit to Europe.

Voyage.—Arrival at Marseilles.—Quarantine.—Visit to Congenies, &c.

Amidst a variety of minor religious services at and about home, and the needful attention to his domestic and social duties, nearly eighteen months had passed away before Stephen Grellet felt the "necessity laid upon him" to take active measures for accomplishing the long contemplated visit to his Fatherland; but, in the spring of 1807, "believing that the time was fully come to resign himself to the Lord's requiring," he once more "settled all his temporal affairs" to set himself at liberty for the work to which he was called. His friends of the Monthly, Quarterly, and Yearly Meetings "entered into near sympathy with him in his religious prospect, and, having furnished him with certificates expressive of their full unity with him in the proposed service," he again left his all, and went forth as an ambassador for Christ, to the land of his nativity. His beloved wife, still in a very delicate state of health, was left behind. "Though parting with her," he says, "as not likely to see each other again in this world, she was my faithful helper, in encouraging me to devote my all to the service of the dear Redeemer."

From the journal which he kept, during this religious engagement, the following extracts are taken:

First-day, 14th of Sixth month, 1807. At sea. I have embarked this day on board the ship *Brunswick*, Captain Beadle, bound for Marseilles. This route I take, my mind being drawn to visit first the southern parts of France, and the little body of persons professing our principles in those parts. I came on board the ship at noon, directly from meeting, which, through the adorable mercy and continued kindness of my dear

Redeemer, was a season of Divine favour. I was on my feet, engaged in proclaiming the Gospel to a large number of Friends, when messengers came at two different times to summon me on ship-board.

It was a solemn parting between my beloved wife and myself; but the Lord gave strength in humble submission, to be resigned to his will, and to follow him wherever he may be pleased to send me. Lord, for thy sake and thy Truth, my dear companion and thy servant have offered one another to thee; keep her by thy power, comfort her by thy presence; fulfil the promise thou hast made to thy servant, "My presence shall go with thee and I will give thee rest." I feel, in my measure, like Abraham, called of God to go where he will show me, to preach his Gospel, to suffer, or to do whatever he shall assign to me. How consoling is the gracious promise that the Lord will be with me in my going out and in my coming in also. None can have ever gone on the Lord's service under a greater sense of their poverty, weakness, and inability of themselves to do any thing to the glory of God.

Several of my friends and near relatives came with me on board, so far as Sandy Hook, and have left me at ten o'clock this evening, to return with the pilot. Now I am left a poor solitary one, none on board but the crew of the ship, and some of *them*, being in a state of intoxication, appear very unfit for duty. O thou, Lord, the faithful and never-failing friend, be with me, lead me by thy Spirit!

Soon after I penned the above the wind blew hard and increased to a storm, which caused a very rough sea. I was so affected with sea-sickness that I could not raise my head, and by the heavy rolling and tossing of the ship, almost every article in the cabin was loosed from, or broke, its fastenings, and I was thrown out of my berth, and tossed from one side of the cabin to the other, when another heavy sea, striking the ship, brought in a stream of the watery brine. Every one was too much engaged to pay me any attention, at the time. After a while things were put in some order, and the cabin was drained by letting the water run down into the hold of the ship. The cabin was now kept closely shut up, to prevent a recurrence of the same thing, so that, in addition to sea-sickness, my sufferings were greatly increased by the foulness of the air. Our vessel had just returned from the West Indies, loaded with sugar and molasses, and now most of her lading was in sugar, the leaking of which gives to the bilge water an intolerable stench. The air was so foul that every piece of silver about me turned black. The day after I came on board, it seemed as if I should be suffocated; the captain observing this, kindly carried me up to the quarter deck, fastened with ropes a chair to the sides of it, in which he secured me, that I might not

be washed away by the waves that frequently came over the ship, and carried away a good deal of our deck's lumber, and several of the hen-coops. But this situation, however awful and exposing, was far preferable to the cabin; though my clothes were wet, day after day, by the sea, I did not get cold.

The works of the Lord, as I beheld them, are great. The waves were like mountains, taking us up on high; then they would suddenly break asunder, and let the ship fall as into a deep abyss, with a great crash, as if she would break in pieces under the shock; then she trembled like a leaf. We were under the greater apprehensions as she is deeply laden, which makes her labour hard; truly applicable to our situation is the description given by the Psalmist, (Ps. cvii., 23—29). At a time when my mind was absorbed in the deep contemplation both of the nature of the religious services I had before me, and the perils by which I was surrounded, my attention was directed to those lofty waves and deep abysses, and the heavy shocks the ship endured, amidst which she was preserved; and I felt a living hope springing in me, that the Lord God Omnipotent would also uphold me, under the various afflictions and trials that would befal me, if I only maintained a constant trust and confidence in him. Thou hast shown thy servant, O Lord, that thy power is over all, that he that trusteth in thee is like mount Sion that cannot be moved; thou hast condescended to revive to my drooping spirit, when under complicated fears and dreads, from within and from without, the soothing language, "Fear not, thou worm Jacob, for I am with thee, be not dismayed, for I am thy God; when thou passest through the waters I will be with thee," &c.

26th. Yesterday and last night the storm was again raging, but my mind was kept in calmness. I have seen how those ancient worthies and faithful contenders for the faith of Jesus, could rejoice in great tribulation. Amidst the tossing and confusion occasioned by the storm last night, my mind was introduced into a state of quiet, when my covenant was renewed with my God. How sweet it is thus to covenant with the Lord! Then, with cheerfulness, our all is resigned into his hands.

First-day, 28th. I have felt much for the crew of the vessel, but way has not yet opened for our coming together to unite in the act of Divine worship. I had hoped yesterday that we might have this privilege to-day; but a fresh storm prevails. It has been a day, however, spent in much prostration of soul, under which, through adorable compassion, my strength has been a little renewed.

Seventh-day, 4th of Seventh month. For several days past we have been favoured with fine weather and fair wind. This morning we passed

in sight of Corvo, one of the Western Islands; its shores are high; it appeared covered with beautiful vineyards. The island is small, only about ten miles in length. Tortoises (turtles) are numerous and large here, sleeping on the surface of the water; our sailors lowered the boat, went softly to them, and brought several on deck. They are a great treat on ship-board.

First-day, 5th. This forenoon I have had a meeting for Divine worship with my ship-mates, the captain kindly making suitable arrangements for it, and, as the weather was fine, none were left on deck but the man at the helm. It has been a solemn and instructive season to us, wherein the Lord enabled me to offer prayers and intercessions for our little company, and for the preservation of our near relatives and friends whom we have left behind.

13th. High winds and rough sea, which have made me very sick again; we saw, at a distance, a fleet of about thirty sail of ships of war, but it being squally, none boarded us. We are now near Cape St. Vincent; the sight of land is beautiful; but O what a weight of exercise do I feel at the prospect of the sufferings I may have to endure in these European nations, in the service of the Gospel of Christ. Yesterday, especially, I felt this heavily. I see no end of my services in these nations.

14th. We have passed to-day before Cadiz, so near that we could look into the streets of the city. We went through a British fleet which blockades that port. One of the frigates boarded us. The lieutenant treated us politely. He says they have been several months on that station, and they do not know how much longer they may continue. To see so many engines of destruction brought many considerations before my mind. Sad indeed are the consequences of the fall of man; "Glory to God in the highest, and on earth peace, good will toward men," is not naturally his soul's anthem. With what perseverance and apparent cheerfulness do men endure hardships and many difficulties in the service of an earthly prince, shedding their own blood, and that of thousands who have never done them any personal injury, and that to obtain earthly glory. Be stimulated, O my soul, in the service of the King Eternal, waging war against sin, and bringing to thy fellow-men the glad tidings of salvation through faith in the Redeemer's love.

15th. This morning we were boarded by four Spanish gun-boats; several ill-looking men came upon our ship. They appeared bent on plunder. Observing my plain dress, they did not know what to make of me. One of them at last called me "Padre." That is the way among the Roman Catholics of calling their priests—Father. The examination of my passport, they thought, confirmed them the more, that I was one

of that class, when, treating us with more respect, they left us. At noon we passed through the Straits of Gibraltar. It is a grand sight. Gibraltar on the left, and Ceuta, on the Moorish shore, to the right. I feel much for the inhabitants of those countries, as I pass them. O when will the light of Christ's gospel so shine upon them as to induce them to turn away from their various superstitions and idolatries?

21st. Since we have come into the Mediterranean, we have had many calms; the weather is oppressively warm.

24th. This afternoon we saw a ship coming towards us. I apprehended she was a suspicious vessel; she had another in tow, and as she came alongside of us, we saw her full of rough-looking men, with swords or cutlasses in their hands, and other weapons. The captain thought they were Algerines. They ordered us on board their ship, and our seamen were in the act of lowering our boat, to obey their summons, when, discovering an English frigate in chase of them, they immediately made all possible sail to escape with their prize, which was probably some merchant ship, they had lately captured, the crew of which they reserved for slavery; this, very probably, would have been also our portion, had the frigate been a few moments later in making her appearance. When our poor seamen saw the danger we were in, some of them made doleful lamentations at their prospect of slavery. My own mind was preserved calm; for I remembered what occurred to me some months ago, in New York, whilst in a religious meeting, my mind solemnly gathered before the Lord; I then felt that there was a possibility of my being taken, during the passage on that sea, by some of the Algerines, or Morocco powers, and carried into slavery by them. My spirit bowed reverently before the Lord, in confidence that he might, if it was his good pleasure, deliver me from the hands of merciless men, and every other evil; but, if he had a service for me among those people, I bowed in humble resignation to whatever he might suffer to come upon me, praying that it might only turn to his glory and the salvation of my soul. Thus, whilst these men were by the side of us, I was waiting to see what the Lord had for me now to do for his great name. I thought I could willingly proclaim to them the Gospel message of redeeming love, or suffer among them for the sake of Him who has suffered and died for us, "the just for the unjust, that He might bring us to God." But after this day's fresh interposition of Divine power to deliver, my soul has ascribed blessing and praise unto Him.

First-day, 26th. I had again a meeting with my shipmates. The hearts of some of them appear to have been made soft, by our great deliverance from the pirates. There was an openness in them to join in worship to Him who has thus condescended to favour us. During the

voyage I have had several private, as well as public, religious opportunities with the crew of the ship. Some good impressions appear to be made on some of them: may they be lasting, so that they may escape the temptations attending them in port.

28th. We came yesterday in sight of Marseilles, and having taken in a pilot this morning, at three, p.m., he has brought us safe into port, in that part where the shortest quarantine is required, which is fifteen days. The place is confined, very little circulation of air, the water stagnant and filthy, and vessels lie so close that one might easily jump from one to the other; the smell of their bilge water, together with the heat of the weather, are very trying. As soon as we arrived in port, a guard came on our ship, to see that none on board go on shore, or on any of the other vessels, nor touch any of the things pertaining to them, which would lengthen the time of quarantine. The pilot has also to remain on board, subject to the same laws of the quarantine.

29th. Hearing of the Lazaretto where I might go to perform my quarantine, I have removed to it; it is a large establishment covering several acres, in a very airy place, near the sea shore; it has spacious storehouses, where all the cotton and other articles from the Levant are deposited, to perform quarantine, which is very long, especially when the plague prevails in those parts. The buildings are divided into several blocks; spacious yards are attached to each, so that persons performing quarantine of different lengths, according to the parts they come from, are separated from one another. In another part of this large establishment are the places for such as come into port with the plague, or contract disease after their arrival. Great order is maintained throughout this vast institution. It was erected about a century ago, soon after the plague appeared that caused such ravages in Marseilles. I have a guard now given me, who accompanies me wherever I go; he also acts as a waiter, brings me my meals, &c., &c. I am settled in a double room, one for me, the other for my guard. There is no other furniture than a table, two wooden chairs, and an iron bedstead, on which I have placed my sea-bed. I feel, however, as in a palace compared to the ship. My chamber is very airy. As there are at present very few persons in the establishment, I can walk with my guard through nearly every part of it. I understand that sometimes several hundred persons are in it. This afternoon John S. Mollet came to see me; he is a Swiss, but now resides in Marseilles. Through various deep trials he has purchased some knowledge of the Truth as professed by our Society. It is a comfort to see him, and he will be a help to me in becoming acquainted with pious persons in these parts.

30th. Several opportunities have presented for serious conversation with some of the officers here. My guard and some of the porters have manifested some tenderness.

7th of 8th month. Curiosity to see a Quaker frequently brings persons of various ranks and conditions to see and converse with me. Several popish priests have also come. I have daily to maintain my Christian testimonies, and to open the principles of Truth. The captain of the Lazaretto appears desirous to obtain correct information, and often visits me on that account. Among those that have come to see me are some Spaniards. O what darkness they have manifested. One of them evinced much bitterness, and said, "burning would be too good for me." I have had to-day a religious opportunity with two of the porters and my guard. There was some openness in them to receive the truths of the Gospel, and to be directed to Christ as the only Saviour of sinners, and the Redeemer of men.

13th. Two of the seamen on the ship *Brunswick* are taken sick with a fever, and brought here, on which account my detention will be lengthened, to see how it will be with them. O for a continuation of patience!—my heavenly Father has much sweetened my situation, by the incomes of his Divine love and presence.

17th. For days past, my spirit has been greatly burdened because of the superstition and gross darkness, manifest amidst a pompous profession. My room is very near the chapel here, and during the last three days, they have kept a feast for their saints, so called, at which they display great parade and gaudiness.

21st. An American female, just arrived from Boston, has been brought here. She is in the last stage of consumption. Her object in coming to these climes is to seek health, but it appears probable that she will not survive many days. The Lord has given me the cup of consolation to hand to her, and to encourage her to look up to Christ, as the only refuge and physician of souls, who is near to purify and sanctify her, and prepare her for admission into his kingdom of spotless purity. On account of the seamen's sickness I am still detained in this place. It is very tedious, but whilst labouring for patient resignation, I desire to cultivate a due sense of gratitude towards my ever gracious Master, who is frequently felt very near to uphold me.

25th. I came out of the Lazaretto last Seventh-day, the seamen having recovered; but, before they liberated me, all my baggage and clothing were shut up for some hours in the fumigating chamber. I was also under the operation myself about a quarter of an hour; I had a small aperture to breathe through, else I should have been suffocated.

John Malvesin, brother-in-law to J. S. Mollet, had kindly invited me to make his house my home whilst in Marseilles. Last First-day J. S. Mollet and a few others sat together with me, to worship Him who is a spirit, and will be worshipped in spirit and in truth; the Lord pouring forth of his Spirit upon us, enabled us to approach him and to offer up our prayers to him. My mind is much shut up in this large city; corruption and vice are evidently very prevalent, so that I feel encircled with darkness. I have however been with some persons with whom I have been comforted. Dear Mollet, and A. E. Kothen, a Swede, have awakened minds. The Protestant Minister, a young man, has felt the power of Truth, but he needs much humbling to embrace and submit to the lowliness of a self-denying disciple of Jesus.

First-day, 30th. I have had a meeting at my kind friend J. Malvesin's. The Lord was with us: Kothen was much affected, under the power accompanying the Gospel I had to preach among them.

31st. I went a little out of town, in company with Mollet, to visit a pious family, composed of old people. They are Protestants. We found them in a sweet frame of mind. I have also attended the funeral of the female I left sick in the Lazaretto.

6th of Ninth month. First-day. I had a meeting on board the ship *Brunswick*, the deck of which the captain had prepared for the occasion. Many of the captains and seamen of the vessels in port, that are not under quarantine, came to it. It has been a season of Divine favour; Christ, the only hope of salvation, was preached to them, and their divers states were ministered to. Some of them were very tender. Among these I was pleased to find some of my ship-mates, our sailors, who acknowledged the Lord's favours they had witnessed during our passage. In the course of the week I have had several religious opportunities, some private and others more public, among the people here, and I am now looking towards Languedoc.

John S. Mollet proposes to accompany me there. He has a nice family of orderly children. I have encouraged him, with Kothen and a few others, who appear well disposed, and whose minds have, in some degree, been brought under the baptizing power of Truth, to meet regularly together for Divine worship, not doubting that it will tend to their mutual strength and encouragement, and be also as a little standard lifted up in this place of darkness, unto the Truth. Kothen became a serious character, a few years ago, through a very remarkable deliverance from the hands of wicked men. He was going from Stockholm to Abo, in Finland, when he found that the boat in which he had taken his passage belonged to pirates. Whilst they were in the midst of the Gulf

of Bothnia, he heard them consult in the Finnish language, (which they thought he did not understand,) on the best expedient of taking possession of his property, and some proposed to throw him overboard. Hitherto he had lived without much concern about religion, as a man of the world, out of the fear of God, and a stranger to Christ, the sure refuge in time of trouble. Now, he remembered God, and as he told me, perhaps for the first time in his life, he put up a prayer unto Him, believing He could deliver him from the threatening danger. The pirates finally concluded to take him to a small rocky island that served them for a retreat; through some erroneous impressions they had received, they now presented him to an old woman, their mother, as they called her, as a preacher. She, in the midst of such a life, connected with men so dissolute, yet retaining some of the religious impressions of earlier days, answered, "thank you, my sons, to-morrow is the Sabbath, and we shall have a sermon, which I have not heard for several years." Poor Kothen felt much tried at the expectation thus raised respecting him. Fears for his life, deterred him from undeceiving these people; yet he felt himself utterly unable to answer their expectation. He spent the night in great anxiety, which was increased by several more pirates coming into the cave. In the morning they made preparations for the meeting, put on their best clothes, &c., whilst poor Kothen could not command his thoughts, nor was able to think of anything to communicate to the people. When called upon to come in, and begin the worship, he went into the cave, as if going to death. Soon, however, his mind was again drawn to feel the all-sufficiency of the blessed Redeemer; he supplicated in His name, that the Lord would help him, and his soul was contrited under a sense of His love towards him, a poor, sinful, fallen man, as felt himself to be. He felt also the same love and offers of Divine mercy, extended towards those poor people, under a sense of which, he was melted into tears; he set before them their sinful condition, the depravity of the human heart, and the awful consequences of living and dying in that state; then he directed them to Christ the friend and Saviour of sinners. As he went on thus speaking to them, he was the more affected, as he felt the sinful state of his own heart, and the hope that was now set before him also through sincere repentance and faith in Christ, the Lord. Those poor people were most of them broken into tears; the old woman, after meeting, took him in her arms with motherly affection, and directed a boat to be ready to take him and all his baggage to Abo. The sense of this merciful deliverance, and display of Redeeming love and power, made such an impression on Kothen that, to this time, through Divine grace helping, he endeavours to keep the covenant into which he then entered with God, his Saviour.

Congenies, 10th. I left Marseilles early yesterday for this place, after having a refreshing opportunity, in the Lord's presence, with some of those whose hearts he has visited by his Spirit in that city. There is in these parts a small body of people professing with Friends. They appear to have existed long before they had any knowledge of our religious Society in England, and to have embraced some of the same Christian principles and testimonies. I have seen ancient records in manuscript, by which it is shown that at various periods, they suffered great persecutions under the Papal powers, some of them being tortured, and put to death, amidst excruciating torments. Among these sufferers were several very young persons,—delicate young women, who, like the ancient martyrs, were enabled to endure, through faith in Christ Jesus, whatever cruelty could devise, rather than yield to Popish superstitions and idolatries. They suffered considerably also in common with the other Protestants; I have seen copies of some very interesting letters,* which

* These no doubt had reference to the "Wars of the Camisards," which produced the "Troubles in the Cevennes," so graphically described by M. Court, their historian. After the revocation of the Edict of Nantes by Louis XIV., in 1685, the most cruel and protracted persecutions commenced against the Protestants of France. They raged with great violence in Languedoc. About the beginning of the eighteenth century, a little band of Protestant peasants, wearied out by the sufferings to which they and their fellow-professors had long been subjected, took up arms to rescue some of their brethren from the tortures they were enduring, and the cruel death about to be inflicted upon them by the Romanists. After having succeeded in this object, they retired to the mountain fastnesses for safety, whence they defended themselves against their papal persecutors. Their number gradually increased to a little army of mountaineers; and under the name of Camisards, (probably, according to Court, from *Camisade*, the French for a sudden attack by night,) they carried on for several years, a bloody warfare against their oppressors. Great excesses were committed on both sides, and the expostulatory letters, of which Stephen Grellet here speaks, were probably among the remonstrances addressed to the Protestant warriors, by those of their own persuasion, who disapproved of their violent proceedings, and which, in the opinion of Court, "firent d'abord cesser les massacres, et furent la véritable raison pour laquelle les Camisards donnerent alors la vie à quatre ou cinq curés qu'ils avoient eu à leur discrétion." The following extract from one of these admonitory epistles, may not be uninteresting or inappropriate here.

"Nous savons que les violences qu'on vous a faites pour vous forcer d'aller à la messe, et d'envoyer vos enfans à l'école de l'erreur; que les soldats qui vous environnent, qui veillent sur toute votre conduite, qui fondent sur vous comme des loups sur des agneaux, quand vous vous assemblez en secret, pour prier Dieu; en un mot, que les cruautés qu'on exerce contre vous sans pitié et sans relâche; que la perte de vos biens et les mauvais traitemens de vos personnes; que les chaines, les prisons, les gibets, les roues ont enfin lasse votre patience, et vous ont inspiré des sentimens de désespoir et de rage.

"Nous avouons même que dans de longues et excessives tribulations comme les vôtres, il est bien difficile de resister aux mouvemens impétueux de la nature, qui s'élèvent malgrè nous dans le fond de notre cœur, et nous portent à rendre le mal pour le mal, nous vous plaignons de ce que vous êtes dans une si terrible epreuve; mais vous êtes chrétiens et chrétiens réformés, et si vous n'avez pas entièrement oublié ce que les ministres apostoliques de la parole de Dieu vous ont autrefois enseigné, vous pouvez vous sou-

they wrote to these their fellow Protestants, when some of the latter took up arms to repel by force, the sword stretched out against them, at the instigation of the Church of Rome, during the war in France against Protestantism. They expostulated with them on account of the inconsistency of their conduct with their Christian profession, showing them how far they were from being gathered under the Standard of Christ, the Prince of Peace,—whilst in their warlike proceedings they did unto others, when they had an opportunity, the very things they complained that they did unto them,—they plundered, they destroyed; whereas the servants of the Lord must not fight, but must be even like their Master, render good for evil, love them that persecute them, and not avenge themselves. Thus they maintained a faithful testimony against war; they objected to oaths also and recognised silent worship, and a ministry that proceeds from the influence of the Divine Spirit and depends not on human acquirements. They did not know of the existence of our Society in England and in America, till the time of the American Revolution and the war which in consequence arose between England and France. A Friend of Falmouth, in England, had shares in several vessels. The other owners, not being members of our Society, concluded to arm those vessels. He remonstrated in vain against it. These ships made several prizes upon the French. His portion of the prizes was given him, but as he could not conscientiously take an active part in the war, so neither could he share in any emolument arising from it; on the restoration of peace, therefore, he sent one of his sons to Paris, who, by public advertisements in the papers, &c., stated that the owners of certain vessels that had been captured by the vessels in which he had a share, should on their application to him, receive their respective portions of the proceeds of the prizes; at the same time giving his reasons why, as a Christian and a member of the religious Society of Friends, he could

venir qu'ils vous prêchoient sans cesse, que l'hypocrisie et le mensonge ne conviennent pas aux enfans du Dieu de vérité; que les violences de vos ennemis n'excusoient pas les vôtres, et que leurs crimes ne vous autorisent pas à en commettre des semblables.

"Peut-être vous flattez-vous que ces désordres feront cesser les maux qui vous accablent? Peut-être vous imaginez-vous que ceux qui brulent les églises, et égorgent de sang-froid les prêtres, détruisent la superstition et l'idolâtrie? Peut-être attendez-vous de là votre déliverance et le rétablissement du pur service de Dieu? Aveugles que vous êtes, avez-vous oublié qu'il n'est jamais permis de faire le mal, afin qu'il en arrive du bien? que vous n'êtes pas sous l'ancienne loi, qui étoit rigoureuse, suivant une lettre meurtrière, qui ordonnoit d'exterminer les idolâtres et les lieux consacrés à un culte défendu? mais que vous êtes sous la loi nouvelle dont l'auteur dit, qu'il ne veut pas la mort du pécheur, mais qu'il se convertisse et qu'il vive; c'est du bras de Dieu, et non du vôtre, qu'il faut espérer le fin de votre captivité; tâchez de l'obtenir par la sainteté de votre bonne vie, et non par les œuvres de ténèbres que vous faites."—*Histoire des Troubles des Cevennes, ou de la Guerre des Camisards, par M. Court, Vol. I., p.* 173.

not share in gains arising from war. This statement coming to the knowledge of the little body here, they deputed a few of their number to go to London to confer with Friends there. They rejoiced to find that the Lord had so large a body, both there and in America, maintaining the same religious testimonies as themselves. After that period they were visited by some of our Friends. G. Dillwyn, Sarah Grubb, Mary Dudley, and their companions, were the first; then William Savery and David Sands, and last Richard Jordan. But these dear friends, not speaking the French language, at least very imperfectly, had not a very full opportunity of becoming acquainted with them.

17th. I continue diligently engaged among the little flock in this village. I have had religious opportunities in every one of their families, also several meetings for Divine worship among them, and with the inhabitants at large, who are Roman Catholics and Protestants. There is great openness among them. Mollet has accompanied me in these services. He has a pious mind, and I hope this engagement will tend to strengthen him to walk as one more devoted to the dear Redeemer. Several among the little flock here speak in the ministry. Louis Majolier may be considered among them as a father and a pillar. Finding that they have no discipline among them, so that those whose conduct has been disorderly, and through whom weakness and suffering have been spread over the whole body, have not been properly dealt with for their recovery, I had a conference with them last evening on this account. The importance of the subject was spread before them, and the necessity of having a discipline, adapted to their state and strength, agreeable to Gospel order. It was an instructive season; the brokenness of heart of many of them reminded me of the time when the Book of the Law was read to the people in the days of Nehemiah. With weeping and sobbing many of them confessed their manifold weaknesses, and their want of allowing the love of God, through Christ, to have free course in them, to which were traced their low estate, and their falling away from the purity of that profession, which their forefathers had maintained amidst so many sufferings. They united in the propriety of establishing a discipline, and have appointed a committee for that purpose.

19th. Codognan. Yesterday morning, on my way to this place, I had a meeting at Muse, a small village. In the afternoon and this morning I visited the few families of those under our name here, who are in a weak state. I also had interviews to my comfort, with some pious Protestants in the village, and last evening had a meeting with the inhabitants, who very generally attended. At first some appeared shy, but

after a while their hearts were opened, and the Gospel was preached largely unto them.

21st. St. Gilles. I came here last evening and found about ten families of professors under our name. I have had two meetings with them. That in the afternoon was attended by the inhabitants. Chabran, the Protestant minister, was present. The Lord has opened his understanding in the Truth.

22nd. I came to Vauvert, where reside a few families of professors under the name of Friends. I had a meeting with them and others, about two hundred persons. Two priests and one of the professors of the College at Montpellier were present; the latter was much tendered under the solemn truths of the Gospel given me to unfold. I opened to them the way through which alone we can come unto God, which is through Christ, the Way, the Truth, and the Life; that it is only by the Spirit that the things of God can be known, &c.

23rd. I went back to Codognan, visited again the few Friends there, and reached Congenies that night.

24th. Attended their week-day meeting in silence. My mind was much engaged for them, that they may be gathered into that state, where our whole expectation is from the Lord alone, in which therefore the soul is prostrated before him, hearkening to the secret language of his Spirit, and waiting for his Divine guidance.

Louis Majolier accompanying me, we went to Fontanaise, to Samuel Brun's, his father-in-law. He and his wife are valuable aged Friends. There are three more families in the village, and we had that evening a good refreshing meeting with the inhabitants. Next day had another precious meeting at Paradon's, two miles beyond St. Hypolite. It being First-day, and notice having gone before, people came to it from six to twelve miles distance. Many very tender seeking persons reside on these mountains, where the Lord has had a precious seed for ages: they have greatly suffered in the times of persecution. The same evening I had another very large meeting in the town of Ganges. The streets were thronged with people, round the house, but they were very quiet. The Gospel flowed freely towards them, and many hearts were open to receive it. It was a time to be had in lasting remembrance; for the Lord's grace and power were exalted, and many, with tears, acknowledged it.

The following morning, we returned to St. Hypolite, where also, feeling my mind engaged to have a meeting, a place was provided. It was thought sufficient to contain the people, being a pretty large room: but it seemed as if all the inhabitants of the town had turned out. The whole house was filled, and a very large number stood in the street, in a quiet

becoming manner. I had taken my seat near the window, a very convenient place to be heard both in the house, and in the street. For some time I sat under great distress of mind, yet at the same time, the love of God through Christ, flowed in my heart, towards the people. Abiding under it, I felt the Lord's power to rise over all, believing that whatever trial might come upon me, He would support me even unto death. Then I thought I felt his word of command to preach unto the multitude Christ, with his attributes and Divine offices, when, on hearing some bustle through the crowd towards the door, Louis Majolier, who sat by me, whispered to me, "The Commissary of Police is coming." I so felt the Lord's power, that I answered him, "Fear not, only be quiet." The Commissary then drawing near to me said, "Are you the person that is going to preach?" I replied, "It may be so, please to sit down." On which, taking me by the collar of the coat, he said, "You must follow me to the Mayor," when I answered, "I may not detain thee long, please to take a seat a little while"—on which I began to speak to the people, as the Lord gave me. He stood amazed, keeping hold of me, as I spoke, till at last he said, "I go and make my report," and then he retired. I continued preaching to the people, who all kept quiet, not moved at all by what passed. Indeed, on the contrary, when the Commissary, on his way to the door, passing by some soldiers who were in the meeting-room, ordered them to go and take me, they answered, "We cannot disturb a man thus engaged." I continued about an hour to speak to the people, as the Lord enabled me; for he was with us, his love and power were felt by many, whose spirits were greatly contrited; the Divine witness reached their hearts. Having taken my seat, and now feeling myself clear, the meeting concluded, when I judged it expedient to go immediately to the Mayor's office, to see if he wanted anything of me; several persons accompanied me. Not finding him there, I was proceeding to his house, when I met the Commissary, who began to threaten me with imprisonment, and with heavy fines upon those who were at the meeting. We went together with him to the Mayor's house; he not being then at home, we waited a considerable time for his return. In the meanwhile, many people, out of concern for me, others from curiosity, were gathered about to see the end of this. At last, when the Mayor returned, the Commissary went to him to make his own representation, which prepossessed him against us, so that when we came in, seeing me with my hat on, he put on a pretty angry countenance; but I, in a mild, respectful manner, gave him some of my reasons for thus appearing covered. I had hardly given my explanation, when, with a placid countenance, he said, "I know something of the Society of Friends, and their manners." Then, making

me sit by him, in presence of the people now collected, he inquired into the object of my present engagements, which led to the unfolding of the religious principles of our Society, and various Christian testimonies; after which, in presence of all, he read audibly the translation in French of my certificates, and heard my account of the care extended by our Society towards their ministers, when thus going abroad as ambassadors for Christ. He said after that, "I am sorry you have been disturbed; had I been here it would not have been so. If you wish to have any more meetings, I shall have care taken that every arrangement be made, and nobody will disturb you." I accepted his civility, and we parted; his heart was open towards me. I left with him several books, in French, on religious subjects, which he kindly accepted; and the next day, on my way to Quissac, another town, a messenger, sent by his wife, overtook me, requesting that if I could spare some more of our books for some of their friends, it would oblige her. Among the books I gave were Penn's Rise and Progress of Friends, his Maxims, No Cross No Crown, and some tracts I had printed at Nismes; among others the short account of our principles and Christian testimonies, &c. The name of the Mayor is Laperouse.

At Quissac, where I arrived that afternoon, the people were very ready in making way for my having a meeting among them, and as no room large enough to accommodate them could be found, it was concluded to have the meeting out of doors. It was a fine, serene evening. They made choice of an orchard surrounded by high walls, which they seated, placing lanterns in the trees, in which also many persons had taken their station. There were thought to be about one thousand five hundred persons collected. I have seldom known a more solemn stillness prevailing in a religious meeting than we witnessed there. It was a time of very precious visitation of the Lord to this people; the Gospel descended upon them as the dew on the tender grass. The Lord has a precious seed in these parts. These are the plants I had felt so much for when in America, which the Lord now enables me to visit, making me, his poor servant, an instrument in his hands, to water them; may they not be satisfied to be brought under the convictions of the Truth, but yield obedience thereto.

I returned through Fontanaise, and had another refreshing season with a few there, and then came back to Congenies, having during the last six days travelled mostly on foot; for we had but a small mule for three of us. The weather was very warm, but the Lord has strengthened me for the service, and is also my soul's rejoicing. I returned to Congenies in time to have an evening meeting with Friends and others.

Tenth month, 2nd. I went a few miles to see a Protestant minister, who when G. D., S. G., and M. D. visited this place, attended a meeting they had, on which account he suffered a good deal of persecution; dwelling under the impressions he had received, his mind became more and more enlightened in the Truth, his heart being open to the teachings of the Lord's Spirit.

First-day, 4th. I have had two meetings at Congenies, the last, especially, being very large, the people of the neighbouring towns and villages, Papists and Protestants, having come to it. The Lord condescended to own us by his presence, and to enable me again to preach his everlasting Gospel of life and salvation, to the contriting of many hearts. The meeting concluded with fervent supplications for the Divine blessing upon the inhabitants of these southern climes, and grateful acknowledgments for the many mercies received. Many, after meeting, expressed their sense of the favours of that day, and the blessing it is to sit under a living ministry.

5th. I have had a *general* meeting with Friends from the various places I have visited here, for the purpose of considering the proposed introduction of a Christian discipline amongst them. Previous to entering into the business for which Friends had met, we were favoured to feel the overshadowing of the Divine presence, preparing us for that day's work. The Committee set apart at a preceding meeting for the purpose, presented the essay of a draft they had prepared, in which they have made a proper distinction between advices, that they ought to endeavour to comply with, and the rules of discipline, which, adapted to their weak state, they ought to submit to, and walk consistently with, if they wish to remain members of this religious body. They then proceeded to appoint Overseers, and some Elders, that due care might be extended to the flock generally, and exercised towards those among them who apprehend it to be their duty to speak sometimes in their meetings as ministers, that these might be preserved from falling into the snares and extravagances which some among them have given way to.

6th. Proposing to depart from Congenies to-morrow, I have spent the day in paying many solemn parting visits, and this evening, I have had one more meeting with this little flock. Our spirits were contrited together, and once more refreshed in the Lord's presence, prostrated before our blessed Redeemer, in gratitude, that to the last, we were favoured to feel the extension of his love. This is a hard parting to many of us, to some of the dear young people especially, in whom I hope the seed of the kingdom of Christ has taken some root. May the Lord water it, and cause it to bring forth fruit to his own praise!

Stephen Grellet now felt at liberty to leave Languedoc, and early next morning proceeded on his way to Montpellier. Many of the inhabitants of Congenies, and most of the "little flock," who had been, more especially, the objects of his Christian labours, accompanied him some distance on the road; "the dear people seemed as if they could not part with him, and, having once more supplicated before the sacred footstool, imploring the Divine blessing upon them," he left them, "looking after him, as long as they could see him." On arriving at Sommieres, in the midst of an annual fair, he could neither obtain accommodation at the inn, nor a conveyance to take him forward on his journey. Having, therefore, given directions for his baggage to be sent after him, he set off on foot, "staff in hand, like a poor pilgrim," and reached Montpellier, a distance of about twenty miles, late in the evening. He spent one day in that city. "Through the medium of D'Encontre, the professor I met with at Vauvert," he remarks, "I was introduced to a few religious persons, and have had a solemn and satisfactory meeting among some of the people."

CHAPTER XII.

First Visit to Europe.

The Scenes of his Youth.—Interview with his Mother.—His Relatives.—Brives.—Limoges.—Bergerac.—Bordeaux.—Return to New York.

From Montpellier Stephen Grellet passed over the Cevennes; "travelling night and day, about two hundred and fifty miles," he reached Brives, the place where his mother then resided.

His visit to the little company of Protestants who profess with Friends, and the inhabitants of the small towns and villages about Nismes and the hill-country a little to the north-west, though attended with difficulties and trials, had been a deeply interesting one. He had had "large and precious meetings" among them, had "freely visited them in their families," been the means of confirming many in the faith of Christ, and of encouraging the little community who bear the name of Friends in the support of a Christian discipline among themselves; he had enjoyed much of the comfort of love, and of the help of mutual confidence and brotherly openness, in his intercourse with that simple-hearted people; and he had taken his leave of them, though not without much Christian solicitude, yet with the cheering hope that the Lord has a seed among them which he will preserve and bless.

It was an interesting point in his Gospel mission, when, passing away from these more Protestant districts, he entered upon almost exclusively Roman Catholic ground, and now returned to the scenes of his youth and early manhood. He had left them about fourteen years ago, in the ardour of military excitement, in the midst of the great revolutionary struggle,—nominally a Roman Catholic, but in reality an unbeliever: he came back, a humble disciple of the Lord Jesus, a preacher of the faith he sought to

destroy,—a Protestant, and a member of the religious Society of Friends.

That Christian community, it is well known, taking its stand upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," recognizes no authority in matters of faith and worship, but that of God; upholding the Holy Scriptures of the Old and New Testaments, as the only *Divinely authorized record* of doctrines to be believed and duties to be practised, it absolutely rejects the idea of authority in the mere traditions of men. Believing that the true Church is confined to no particular denomination of believers, and depends only on her glorious Head, Christ Jesus the Lord, who rules the Universe for her sake, governs her by his Spirit, and blesses her by his gifts, it acknowledges no right of human interference with the consciences of men, except "by the diffusion of *The Truth*."

Giving no countenance to the assumption of apostolical succession, or the continuance, under any form, of the sacerdotal office, or the setting apart of a distinct class of men exclusively to minister in holy things, with a right to claim support from the temporalities of others, and to exercise dominion over them, that Society expressly maintains, on the contrary, that Christ himself is the supreme ruler in his Church, and that, under the guidance of His Spirit, all the Lord's children enjoy the right of self-government; and, considering *all* the living members of the Church as Priests of the living God—all capable of receiving and using the gifts of the Spirit,—it sanctions no ministry in the Churches, but that which flows from the pure and immediate operations of the Holy Ghost.

Not admitting, for one moment, or on any plea whatsoever, the religious worship of any other being but the Eternal Jehovah—Father, Son, and Holy Spirit,—that Society emphatically proclaims that "God is a Spirit, and must be worshipped in spirit and in truth;" enjoins simplicity, sobriety, and order, in all the assemblies for the purpose of that worship; and, calling for the prostration of the soul before the Majesty of Heaven, in the silence of all flesh, and for the offering of spiritual sacrifices acceptable to God by Jesus Christ, it repudiates all the pomp

and parade of external rites and ceremonies, the spurious aid of architectural display, and the delusive charm of musical excitement; it lights no candles, and burns no incense upon any visible altar, bows down to no graven image, adores no saint, and recognises no object of religious homage in the Virgin Mary. Totally rejecting the notion of works of supererogation, it performs no pilgrimages to any sacred shrine, knows nothing of the miraculous power of relics, is an utter stranger to the imagined flames of purgatory, has no indulgences, no auricular confession, no sacerdotal absolution, no masses for the living, no prayers for the dead. Acknowledging no mediator between God and man but Christ, no justification of the sinner but through faith in His blood, no sanctification of the believer but by His Spirit, it has no sacraments but that of the washing of regeneration,—the baptism of the Holy Ghost and fire,—and that of a participation, by faith, in the body and blood of our Lord Jesus Christ, the Saviour of the world,—no hope of eternal life but through the one offering whereby He has perfected for ever them that are sanctified.

As a member of such a Community, and an accredited Minister of such a Church,—so entirely opposed to the Papal system, and to every kind and degree of hierarchical or ecclesiastical domination any where,—Stephen Grellet could not fail to appear in striking contrast with those who now surrounded him, in the heart of a Roman Catholic country; it was not strange that peculiar exercises and conflicts should await him, on mingling with them in social and religious intercourse, both in the intimacies of private life, and on more public occasions.

On entering the borders of his Father-land, he writes :—

My exercises in approaching Brives were great, and many of the conflicts I had in America, in anticipation of this solemn occasion, were renewedly felt, so that I have entered this place with a spirit much bowed down, and with a great weight resting upon me.

The meeting with my precious mother was an affecting one. We had not seen each other since the year 1790, and many eventful circumstances have occurred during that series of years. Her sufferings, and those of my dear father, during the Revolution, were great, more so than I had heard before.

I am here entirely surrounded by Roman Catholics, and am a public spectacle among them. Every part of my dress, speech, and conduct is narrowly considered, and gives rise to various inquiries. Never have I felt more forcibly the necessity of constant watchfulness, and to have my every action so wrought in the light, that, in the light of Truth, which bringeth conviction to the heart, I may answer their inquiries. My services among these people are of a different character to what they have generally been hitherto. There is no door open, as yet, for public meetings among them; indeed they do not understand the nature and object of them; but I have interesting and solemn seasons in private circles. In almost every company to which I am introduced, their spirit of inquiry leads to the unfolding of some of the principles and doctrines of the Gospel, and the nature of pure religion, and the true worship of God. Thus I have to set before them, how unsafe it is to trust the salvation of a never-dying soul to what their priests can do for them, to prayers to their saints, &c., the short and only sure way being, with sincere repentance for our sins, to come to Christ Jesus, the only Saviour, who has given himself for us to save us from sin, and not that we should continue to live in sin.

I have been with several of the priests, but how dark and ignorant they are! pleading for their various superstitions, gaudy practices in their masses, confessions, worship, their indulgences, pilgrimages, and many such doings. They bring forth tradition as their authority, which, they say, has proceeded from oral command, delivered by the Apostles to the Church, and has regularly descended to them through the Popes and Bishops, &c., and that their traditions supersede the express testimonies of the Scriptures, the contents of which most of them are very ignorant of. They moreover appeal to the decrees of the Church of Rome, or the Bulls of the Pope, as authority for many of their practices. I directed them, on the other hand, to Christ, "the true Light that enlighteneth every man that cometh into the world," and to his Spirit, "a manifestation of which is given to every man," whose teaching is in perfect harmony with the Scriptures; for "holy men of God spake as they were moved by it;" whereas their pretended traditions or Pope's decrees, are most of them contrary to the express language of the Scriptures.

Yet I find amidst such a mist of darkness, some tender, spiritually minded persons, who I trust, are near the kingdom of God. Our merciful High Priest, who is touched with a feeling of our infirmities, has regard to the integrity of their hearts. I have had frequent opportunities to open to some of these the pure and undefiled way to life everlasting.

Their hearts rejoice at the glad tidings, and are often much tendered. Several of these are among the nuns. In one convent, their Superior, being a sensible woman, hears the Truth with gladness, and gives me opportunities for unfolding the truths of the Gospel of Christ to the nuns of her convent. If the priests encouraged them in the right way, by example and precept, instead of setting a stumbling block before them, bright instruments might arise from among them. I marvel indeed, how, under their present circumstances, I can have so open a door with them; for the priests have endeavoured to represent me to them, as a very dangerous person, who is out of the pale of the Romish Church, and they assert that out of the Roman Catholic and Apostolic Church, there is no salvation. But these pious persons say, that it is the true and everlasting Gospel that I declare to them, and therefore their confidence in their priests is shaken.

This has been the case with my beloved mother. She felt such concern on my account, thinking that, according to the representations of the priests, I must be finally lost, as a heretic, that she had them to say masses on my behalf, and paid also money that prayers might be put up on my account: not satisfied with that, she urged me to accompany her to her confessor, a monk in whom she placed great confidence, hoping he would convert me to the papist's faith. To satisfy her, I yielded to her request. But great was her disappointment, when she saw that, instead of using the arguments she expected, to convince me, he gave way to bitter invectives and reflections, because I would not fight, refused to take oaths, &c. I brought forward clear Scripture passages, as authority, from the positive commands of Christ the Lord, whom we are to obey in all things, adducing also the Apostles, and the practices of the primitive believers. Then he gave way to anger, so that he could proceed no further, and being worked up into a passion, I left him in that state. After we got out, my beloved mother lifted up her hands in astonishment, at conduct so unbecoming the Christian professor; and from that time her mind has been much more open to receive the Truth. Like the noble Bereans, she peruses and searches diligently the Scriptures, a copy of which I have given her, to know if these things are so.

I continued at and about Brives thus engaged, amidst many secret and more public trials, till the 6th of Eleventh month. I then went to Limoges, the place of my nativity. My being here revives many past occurrences, and awakens feelings of humble gratitude, for the mercy and power of Redeeming Love, which has visited me, and in good degree, I trust, brought me out of that state of darkness and alienation

from God, under which, in this place, the blessed Saviour so long bore with me, and waited to be gracious to my then impenitent soul. It also brings to view the many sufferings that my beloved parents have endured, even from persons who have been among their greatest intimates. I felt nothing but love, Christian love, towards them, and in this I have visited several of them; one of them, the Mayor of the city, who had been among the greatest persecutors of my family, during the Revolution, told me, in allusion to those days, "we have in your absence acted more like ferocious beasts, than men,—much less as Christians." I now only staid two days in Limoges.

On the 9th, I went to Bellac, to my beloved sister De Boise's; there, or in the neighbourhood, I staid till the 27th. I had some interesting religious meetings and opportunities. One of these was with one of my old tutors, in my father's house, whom I visited at the college of Magnac. He is a priest, and the head of the college; he was much pleased to see his former pupil, and manifested more liberality than it is common to find among that class of men. My dear sister is one who is less under the shackles of superstition than most. I have great comfort in being with her. There are also a few persons here with whom the Testimony of Jesus has a place; but my spirit is under great heaviness on account of the people generally. Vital religion has fled from among them, and they have set up their priest's inventions instead of it.

I returned to Limoges on the 28th, where, my dear Master opening a door for preaching the unsearchable riches of Christ, I continued till the 14th of Twelfth month. I had many public as well as private religious seasons, so that many of the priests became much alarmed. It being the time when some of their renowned orators who had come from a distance preach every day, I was made the subject of discourse, in their large church, (St. Peter's). Their church was represented as in the most critical state it had ever been in; it was said that Buonaparte had sent for me, from the remote parts of America, to undermine, and if possible, to destroy their holy religion. Such representations excited the public curiosity still more, and brought many more to the meetings I had. Others also pay me private visits, some from curiosity only, but others from a disposition to come to the knowledge of the Truth. Among these, some of the nuns that I have visited, have manifested great tenderness; but it is very hard for them to be emancipated from the influence and fear of their priests. I have had several conferences with some of the latter, but very few of them to satisfaction, for want of their keeping in the Christian temper. One of them, however, must be excepted,—the teacher of Theology in the Priest's Seminary. I was also with another

who, before the Revolution, was their most renowned preacher. During the Revolution, before the rude, lawless multitude, he publicly reviled and blasphemed the Divine character of our Lord Jesus Christ, trampled upon the Christian religion, turning it into ridicule, and told them, "these forty years have I been deceiving you and myself," and then gave way, with the multitude, to acts of vileness and profanity, defiling their altars, and setting up the goddess of reason (as they called a young woman) upon them. I did not know then who the man was. There was a company present of about forty persons, when in a mild, becoming manner, he inquired into my views on the nature of the fall of man, and of his restoration through Jesus Christ, baptism and their various sacraments, the eucharist, &c.; also, into the nature of true Gospel ministry and worship, what constitutes the true church of Christ, &c. After I had distinctly answered him on every one of these important subjects, and some others, he told the company present in a solemn, impressive manner, "you have heard this day more true Gospel Divinity than you have ever done before, or, may be, ever shall again." I find that this man, after having gone such a length in infidelity, saw his errors, and the errors also of the Church of Rome, which he had so zealously espoused before. Therefore, though pressed by the clergy to resume his former duties, and even to accept greater preferment, he declined; he also refused to deliver, at the Bishop's request, his manuscripts of sermons, that they might be preached again, stating that they were written when his mind was in darkness, and understood not the great Truths of Christianity, as he now beheld them.

I might write much of the various steps taken by some of the priests, or their agents, to try to gain me to their ways; sometimes they would make great promises of the church's honours and preferments, that should be bestowed upon me, if I would embrace their opinions; then again, finding this could not prevail to turn me from the Christian Faith, they poured out upon me their anathemas, &c. I have also frequently had to encounter open Deists, and even Atheists. Thus among the various classes, professors and profane, my sufferings are many; yet I have had some consolations in being a witness that the blessed Truth has found a place even with some, who at first, discarded *in toto* the Christian, and every other religion, considering them as the work of priestcraft, to deceive the people.

I returned to Brives the 14th of the First month, 1808. My mind being not yet at liberty to leave those parts, I continued thereabouts till the 23rd, having some large meetings. I then went to Bordeaux, by the way of Bergerac. There my way was hedged up; though I was sensible

that there were pious individuals in that place, yet I could not come to the personal knowledge of any. My soul's travail and prayers for them were silently put up in the closet of my heart, to Him who seeth in secret. My way in Bordeaux is also much shut up, though I have the comfort of being with my dear brother Joseph Grellet, who for the present resides in this city.

I have of late been greatly depressed on account of the condition of this nation; the almost uninterrupted wars in which it has been involved for some years past, together with the oppressive system of the conscription, have brought obvious desolation and distress over the face of the country. In many places comparatively few men, besides those in public offices, are to be seen, except those maimed by the war, or the aged, so that females have to perform, out of doors, a great part of the laborious work that generally devolves upon men. My heart is also often made sad in beholding the bands of young conscripts, marching towards the army, now preparing to invade Spain.

Here, in Bordeaux, is a large number of handsome young men from Poland, of the first families of that nation, training for the new war. I have been with some of these young people, who appear to have received a religious, guarded education. How must their parents' hearts bleed to have them now thus circumstanced! Day and night my mind is turned towards Buonaparte. O could I plead with him! could I bring him to feel and see, as I do, the horror and misery he is accumulating upon man, and the vices and immoralities he causes poor unwary youth to be involved in! I have made several trials to procure passports to go to Paris, but cannot obtain them, yet I have not told anybody the concern I feel for the Emperor. If this is a service that the Lord has for me, he is all powerful to open a door for it—into his hands I commit myself.

I have found here a few pious Christians, with whom my soul has been refreshed in the Lord. Among others I have been with an old woman, a nun, who manifests much humility and brokenness of heart; she is acquainted with inward watchfulness and prayer; it is her soul's delight silently to wait upon the Lord, and to meditate on his law. She finds, she says, far more consolation in this silent exercise before God, than in any outward performance; yet the rules of her Order require that she should read every day the Breviary, a long form of prayers and collects in Latin, of which she hardly understands a word. She laments the more her situation, as she knows of none about her who understand the nature of her soul's exercise and travail; she is even afraid they should know it. I had a sweet opportunity with her; the language of encouragement flowed towards her. I have also had several relieving meetings with small select companies.

Stephen Grellet's labours in his native land were brought to an earlier close than he had looked for. Under the restrictions of Napoleon's military despotism, he was not allowed to proceed to Paris, as he wished to do; and no further service appearing to be required in other directions, he felt at liberty to leave France, and to take his passage in a vessel ready to sail from Bordeaux to America. He thus continues his journal:

14th of Second month, 1808. I have embarked this day on the ship *Eliza*, Captain Skidy, to return to New York; I found that my efforts to obtain leave of the Government to go to Paris were fruitless, and the door also closing in my mind to labour with Buonaparte, who appears bent on pursuing his military operations, I have felt satisfied, for the present, to retire from this country; I am, however, far from being able to say, that I leave it with a clear mind. I am more than ever united to a remnant in it, and feel more deeply than heretofore for the distress and misery of the people, under their two-fold oppression,—that of their spirits, through Popish ignorance and superstition,—and that of their persons as well as property, through the rod of iron with which they are ruled. Having felt much for the few professing with us at and near Pyrmont, in Westphalia, I have written them an epistle; also another to the little flock in the South of France, whose welfare I have near at heart.

21st. We have been detained several days below the river, near Royan, by an embargo laid on by the Government, on account of the sailing out of some of their armed vessels. The time has not been lost, as I have made an interesting visit to some Protestants on the river-side. Yesterday morning, having liberty to set sail, as we were proceeding out of the port, we saw three English frigates at the entrance of it, at anchor, and blockading the port, so that our captain, being afraid of being captured, came again up the river; but last night, which was a dark one, he had every light put out, commanded entire silence on the ship, and then passed through the frigates without being observed. We have now a fine wind.

28th. The wind has continued so fair that it is thought we have now made half of our distance to New York, without altering our sails. We have about thirty passengers in the cabin, men, women and children, mostly French. How different is my present situation to what it was on board the *Brunswick*, on my way to Marseilles. Then I was the only passenger, and I had much time for retirement; but now, the day, and often parts of the night, are rendered so noisy by my jovial companions, as to give me very little quiet; yet, at seasons, the Lord is pleased to keep

me, in the midst of them, as one that, having eyes, seeth not, ears, but he heareth not.

14th of Third month. For some days past we have had such hard gales of wind, as to be under the necessity of laying the ship to; my confinement is tedious, because of the swearing, drunkenness, and obscene language of some of those among whom I am; it reminds me of Lot's abode in Sodom.

21st. I have succeeded in my endeavours to settle some serious differences that have arisen among some of the passengers, in consequence of their wantonness and vicious habits. For a while it threatened to be followed by effusion of blood. Awful consideration, to see how the peace and harmony of a little company as we are should be thus disturbed. My soul is daily made sad among them; nevertheless, I behold with gratitude, how, notwithstanding their ill behaviour towards me sometimes, when they are under the effects of strong drink, they come to me when in trouble to settle their difficulties.

24th, New York. Yesterday afternoon I was favoured to land here safely, my heart prostrated with gratitude before the Lord, who has restored me to my dear wife and friends, and preserved me amidst so many baptisms. I found my beloved wife still feeble, but able to go with me to meeting.

Stephen Grellet had been absent more than nine months: a few weeks after his re-union with his family and friends, he adds the following memorandum.

19th of Fourth month. Since my return home I have frequently looked back on the Lord's merciful and gracious dealings with my soul, during the last few months of deep and peculiar exercises and dangers, both by sea and land. He has indeed fulfilled the most gracious promise he made me, on my going out. He has been with me, to help, protect, and deliver his poor servant. What shall I say now, O Lord, under the sense of these thy favours? Return to thy rest, O my soul! for the Lord hath dealt bountifully with thee;—the Lord is thy strength and salvation, he has been thy shield, thy buckler, thy rock, and thy refuge. Enable me, O Lord, to the end of my days, to be thine, and to serve thee with my whole heart.

CHAPTER XIII.

New York Yearly Meeting.—Deputation to visit subordinate Meetings.—Elias Hicks.—Religious Visit to the Southern and Western States.—Death of Thomas Paine.

Peacefully returned from an interesting visit to his Father-land, Stephen Grellet was soon called upon to mingle again in religious exercise with the assembled brethren of his own Church, and to unite with them in active exertions for the promotion of the Redeemer's cause within its borders.

"At our Yearly Meeting in New York, in the Fifth month, 1808," he writes, "an exercise feelingly came over Friends on account of our young people, that the parents should increasingly manifest their concern for them, by training them up in a religious life and conversation consistent with our Christian profession, and that, as a proper step thereto, a more strict care should be exercised by parents and guardians over the youth, especially on the afternoons of First-days,—that, instead of spending their time in visiting, or in unprofitable company, they should endeavour to keep them at home, reading together the Holy Scriptures, and also other books calculated to bring them to the knowledge of the truths of the Gospel, and the consolations of the Christian religion, that thereby they might become better acquainted also with the nature of the profession we make as a religious Society, to ignorance of which may be traced many of the out-goings from among us, as is lamentably obvious. The interesting subject was so deeply felt in that meeting, that an appropriate minute was made thereon, and a Committee of three men and three women Friends was separated, to attend, as their way should open, all the subordinate meetings of that Yearly Meeting, and to enforce as they should receive Divine help, the necessity of this pious and important concern. I was one of the Committee separated to that service."

Soon after the conclusion of the Yearly Meeting, the Committee thus appointed engaged in the work. They found it a

deeply interesting, but "a laborious and arduous service," and the mind of Stephen Grellet, deeply imbued with the knowledge and love of the Saviour, and watchfully turned to the Spirit's teachings, whilst earnestly concerned that souls might be "won to Christ," or be confirmed in the Truth as it is in him, could not fail to be keenly alive to every thing that had the least tendency to lead away from him, or to lessen in the view of others the beauty and loveliness of his character, and the completeness of his Divine attributes.

"I became introduced," he says, "into very deep and painful trials; for Elias Hicks, one of our Committee, frequently advanced sentiments repugnant to the Christian faith, tending to lessen the authority of the Holy Scriptures, to undervalue the sacred offices of our holy and blessed Redeemer, and to promote a disregard for the right observance of the first day of the week. Though his assertions were often so covered that few understood him fully, I frequently, fervently, and earnestly laboured with him. He promised that he would be more guarded; but vain promises they were, and several times I felt constrained publicly to disavow the unchristian doctrine that he advanced. My distress was great when in my native land, amidst popish superstition and darkness; but now it seems still greater, among my own religious Society, as few appear to be sensible of the threatening affliction that I see gathering upon us; the cloud becomes darker. Some time past he advanced these, and other sentiments of the same kind, very cautiously, but now he grows bolder. I think it is three years since, when, at a public meeting in this city, after he had advanced some such sentiments, I felt it my place, (in that meeting,) to open and explain the subject, how, as a religious Society, we had uniformly received and maintained the fundamental Christian truths, in harmony with clear Scripture doctrine."

Though, at that time, comparatively a young man, associated in religious service with men of much longer standing, it is interesting to see in these simple records of his early course as a minister of the Gospel, how clearly Stephen Grellet was enabled to detect the subtle fallacies of an acute but shallow thinker, in the incipient stages of that departure from the "Truth as it is in Jesus, according to the Scriptures," which twenty years after was so fearfully developed. As a faithful watchman,

Stephen Grellet early saw its character, and anticipated its results; true and steadfast in his allegiance to the cause of the Redeemer, he bore unflinching testimony to the eternal glory of His name, and sought to vindicate the doctrinal soundness of the Christian community of which he was a member.

After returning from this engagement in the service of the Church, he resumed his ordinary occupations amidst the comforts of home. It had, however, been "given him in the behalf of Christ, not only to believe on him, but also to suffer for his sake," and his time and talents were still devoted to his cause.

"During the winter," he remarks, "I endeavoured to engage in some little temporal business; but I was not permitted to pursue it many months. For, believing that my blessed Master called me in the service of his Gospel, once again, to the Southern, and some parts of the Western States, I made the necessary arrangements for such a journey. My dear wife, concluding to stay, during my absence, at her father's, who had now removed to Burlington (New Jersey), we broke up housekeeping, and, with the unity of my friends, and their testimonials of approbation, I left home on the 18th of Third month, 1809. My wife accompanied me as far as Burlington, which place we reached in time to attend their meeting, on the 23rd. I sat it in silence, but in this silence my mind has often been refreshed, and encouraged faithfully to follow the Lord in all his requirings."

Thus cheered by the good presence of the Lord, and having left his beloved wife under the care and protection of her earthly parent, he committed himself and his all into the hands of his Heavenly Father, and proceeded on his mission, in obedience to His will. Of this engagement, which was an extensive one, the following particulars are extracted from his memoranda.

Philadelphia, First-day, 26th. I have been in the morning at the North Meeting, to which I belonged whilst my residence was in the city, where also the Lord was pleased to grant his poor servant many instructions and sweet encouragements. I was largely engaged among them, and we had a refreshing season from the Lord. In the afternoon I was at their large new meeting-house in Arch Street, and in the evening at Pine

Street. The Lord's power was near us, the stream of the Gospel flowed like oil towards the poor in heart and contrite in spirit,—blessed be Israel's Shepherd, our Holy Redeemer, for ever. My kind friend Thomas Willis came here from Long Island to accompany me through part of this journey, and in the evening my valuable friend Thomas Scattergood, coming in, administered a word of encouragement to us in the prosecution of the service of the Gospel of Christ, the Saviour.

Baltimore, 2nd of Fourth month. We have spent a few days here, visiting several Friends' families, particularly the sick, widows, and the afflicted, my dear Master enabling me to break among them a little of the bread of consolation. This day I have attended their two meetings; they were seasons of deep exercise, for the spirit of the world has taken deep root among many, estranging them from the love of God. Lie low, O my soul! abide in humility and meekness before the Lord thy Redeemer, whom thou hast so frequently known, under thy past deep conflicts and baptisms, to be thy strength in weakness, thy leader and deliverer.

We proceeded after that through Elkridge, Sandy Spring, Indian Spring, and Annapolis, to Georgetown, having meetings in all those places. I was also under great exercise because of the oppression under which the poor slaves are kept, and I was engaged, in some places, to describe to the people the nature of that religion, which is pure and undefiled before God, and to contrast it with the fruits of slavery, brought forth among them. At Annapolis, the people generally evinced great ignorance of the things pertaining to Christ and his kingdom, yet the Lord was pleased to permit his Truth to be declared among them. At Georgetown, the meeting was held in the Presbyterian meeting-house, and was well attended, as was that at Washington City,—my holy Helper strengthened me to bear to them the good tidings of great joy, which shall be to all people, testifying of the Saviour, which is Christ the Lord. D. Madison, the President's wife, and her sister, who were at meeting, appeared tender, and invited me to go and see them; they were formerly members of our Society. A physician, a tender-spirited man, with much feeling related to me the following circumstance. A few weeks ago, he was sent for by a planter, who resides some miles hence, to visit one of his slaves. On entering the miserable cabin in which the sick man was, the slaveholder accompanying him, he saw the poor slave stretched on a little straw. On examining him, he found him in an apparently unconscious and dying state. The master, who was not aware of his low condition, began in very abusive language to upbraid and threaten him, using very coarse epithets; he said, "By pretending to be religious, and going to your meetings, you have got this sickness; but,

as soon as you are better, I will cure you with a thousand lashes." The physician told him that, from all appearance, the poor man had but a few moments to live;—upon which, the slave suddenly raised himself, lifted up his eyes, and, stretching forth his hands, said in an audible voice, "I thank thee Lord Jesus, my blessed Redeemer, for all thy mercies to thy poor servant; now receive my spirit into thy kingdom;" and then expired. The scene was awful; the slaveholder stood speechless and amazed; amidst his threats and reproaches, his poor slave was taken out of his power; he could oppress him no longer, his spirit had triumphantly quitted its afflicted tenement. The slaveholder and the physician both remained silent about ten minutes, and, without uttering a word, the latter mounted his horse and left the place, with impressions that continued deep upon him, as he related the circumstance to me.

9th. We had two meetings at Alexandria; in the morning I had very close doctrines to deliver, having passed through deep baptisms, because of a spirit of infidelity that continued to be felt here, as was the case on my previous visit. In the afternoon, the poor and humble travellers were encouraged. From Alexandria we went to Occoquan; had a meeting in a mill, fitted up for the purpose, and the following day had another at Fredericksburg, in the Court-house, at both of which help was received of the Lord to preach Christ the Saviour of penitent sinners.

Visiting all the meetings in that part of the country, we came to Richmond, Virginia, where we had two large meetings; we had one at Petersburg the following day, which, through the pressing invitation of the Episcopalian clergyman, was held in their meeting-house. He who has promised to be unto His people mouth and wisdom, enabled me to speak largely of the nature of the true Church, and of its holy Head, Christ Jesus the Lord, and of what is the order of the priesthood in his Church, and of the ministry he calls them to. I pleaded also the cause of the poor slaves, as it is often given to me to do in these Southern States; many minds were tendered under the Lord's power.

After visiting every meeting in the compass of Gravelly Run Quarter, we came into the lower parts of North Carolina, Pasquotank and Perquimans Counties; we visited every meeting in that large Quarterly Meeting. We had also several meetings, where no Friends reside, at Edenton, Elizabeth City, &c. Some of those meetings were seasons to be long remembered; the Lord opened the Gospel stream, and caused the doctrines thereof to flow. At Newbegun Creek, I opened to the people the state in which Adam was before the fall, then described the mournful condition of man in the fall, and the impossibility for him, by any efforts or wisdom of his own, to extricate himself from it, and to regain that

state of purity and acceptance with God, and paradisiacal felicity which he has lost by sin; that we have all sinned, and have come short of the glory of God. Then I unfolded this great Gospel treasure—Salvation through faith in Christ Jesus the Lord; what He has done for us, without us, through the blood of his Cross, his meritorious death and most holy and acceptable offering of Himself for our sins, whereby we are reconciled to God; and what, through his eternal Spirit and Divine Grace, he does for us, within us; that, through the obedience of faith, we may be renewed again through Him, both obtain remission of sin, and witness a newness of life, and finally an entrance into his glorious kingdom of everlasting blessedness, where Satan, the grand deceiver, the old adversary, has no more place, and the purified spirits can never fall. I have found tender minds seeking after Truth, at several places, and had a word of encouragement to give to them. We had meetings also among the slaves, their masters appearing to encourage them to come; they were seasons of instruction both to slaves, and such of their masters as attended.

1st of Fifth month. We had, at Sutton's Creek, a meeting of the Ministers and Elders in that Quarterly Meeting; the Lord made it a time of close searching of heart; but He, the great physician of value was near; it was a contriting season.

4th. Returned into Virginia, and was at meeting at Somerton, where there was a marriage, which had attracted a large number of people. At the close of the meeting, the bridegroom gave a general invitation to all present, to come to the wedding-dinner. My companion, Thomas Willis, and I were particularly invited to it, but we could not feel our minds at liberty to go. I have a great objection to such large and promiscuous companies, which frequently open the door for much dissipation; yet I can make allowance for what, in a new country when the inhabitants were but few, gave rise to such a practice; but now I consider it is high time it should be discontinued, especially in our religious Society. It is indeed the concern of Friends, that temperance and moderation should be maintained at marriages, funerals, and on all other occasions. We went back to dine at our friend Jesse Copland's; but in the afternoon I apprehended it was my duty to join the wedding party at which we found a large company, at least one hundred and fifty persons; tables were also spread out of doors, round which were collected many of the black people. I was glad to see these in the way of making a good meal, which the poor slaves do but seldom. My mind came under a religious concern for that large and promiscuous company, and at a suitable time, when they had finished their repast, they were all invited to sit down together, under the shade of trees, where provision had been made for

the purpose; the Lord, my blessed Master, enabled me to hand to them some of the wine of his kingdom, to the grateful acknowledgement of many, that the last wine was the best wine. At the close of that religious opportunity, I requested the company quietly to retire to their several homes, which, soon after, they very generally did. I notice this more particularly, as companies on such occasions frequently continue together till late at night, to the great injury of one another.

We attended a few more meetings thereabouts, and their Quarterly Meeting, then held at Cedar Creek, which was a time of much conflict; some of the people come to these meetings as to a place of diversion, which is a great concern to Friends. At that meeting, the Lord's Truth was exalted, and the Life was brought into dominion.

We had a meeting at Portsmouth, in the Methodist meeting-house; another at Norfolk, at the Court-house; the Mayor and most of their chief inhabitants, attended. I found a seed in both of those places that I was enabled to visit, and, in the power of the Gospel, I unfolded many of the truths pertaining to the kingdom of Christ. The last meeting concluded in prayer for the rulers of the land, that they may rule in the fear and wisdom of God, and protect the oppressed. The Lord was also entreated on behalf of the poor slaves, and the Africans generally, as even such of them as are free are greatly borne down by the laws of this state. After meeting, some where heard to say, "This is the everlasting Gospel that we have heard," others answered, "We have the witness in our heart," and some said, "We could have sat till night." Blessed be the name and power of Him to whom all glory belongs!

We had the next day a meeting at Bennet's Creek, where I was greatly oppressed under a sense of the wickedness, and even the blood-guiltiness of some present, and I spoke to the people of the awful condition of those who thus follow the way of Cain. After meeting, I heard that three men were present who had been engaged in the murder of a black man; but, as the evidence of slaves is not received, the law takes no cognisance of their crime.

12th. My dear friend Thomas Willis left me to return home. I sensibly feel the separation, for he has been a fellow-helper to me in my Gospel labours; I feel it very weighty to be left alone to bear the various baptisms attending such a solemn service. O Lord help thy poor and dependent servant! That day I had a meeting at Suffolk, in the Court-house; the Gospel was like dew distilling on the tender grass; glory and praises be unto the Lord. He is with his poor servants, in their extremities; I was very low; the Lord has helped me.

14th. I was a second time at Black-water, which was a large meeting,

mostly composed of slaveholders and their slaves. It was a favoured meeting, the Lord enabling me to divide the word aright to that mixed company. I then crossed the James' River and came to Williamsburg; the meeting there was large; the inhabitants and collegians very generally attended; Christ, the Saviour of men, was preached; the nature of true worship in spirit and in truth, and of the ministry in Christ's Church, was unfolded. The following day I was at Skimeno. I was largely engaged in setting forth what is the Christian baptism, by which a man, being regenerated or born again, becomes qualified to partake of that living bread, which nourisheth the soul unto eternal life; then I showed how all the former dispensations were pointing to Christ, the end of all shadows.

The Quarterly Meeting, now held at Wain Oak, coming on, I went there, and continued in that neighbourhood till their Yearly Meeting for the State of Virginia. During those several meetings I was introduced into deep baptisms, both on account of our own Society, and the people of that land, and at times I had close testimonies to deliver among them; for the word of the Lord is as a fire and a hammer on every thing with which he has a controversy. Towards the close of the Yearly Meeting, men and women sitting together at my request, the Ancient of Days in a wonderful manner revealed his power among us, so that we could feelingly acknowledge that the shout of the King immortal was heard in our camp, and under the power of his melting presence, many were bathed in tears. The following day I attended a meeting held for the black people in these parts, which was a season of Divine favour. I went afterwards to Richmond, Genito, and Lynchburg, much exhausted by hard riding and the heat of the weather.

31st. Had a meeting at Lynchburg, in the Court-house; and the next day at South River; at both those places, the iniquitous practice of slavery, and the cruelties used by the tobacco planters upon the poor slaves, lay heavily upon me. At South River, as I was setting forth the abominable traffic in human flesh, three men came in and sat before me. It afterwards appeared, that they were travelling through the country on such inhuman business, and, seeing a concourse of persons coming to the meeting-house, they came in also, in hopes of hearing of some slaves they might purchase. I knew nothing of these circumstances; but, as I was speaking, tears would now and then escape them, and after meeting they said to some persons, that I so represented the wickedness of their trade that they could not refrain from weeping. O that they might be tears of true repentance! I came that night to Elias Fisher's, a friend with whom I had some conversation at their Yearly Meeting, and who proposes to accompany me during a part of my present religious engagement.

We had a meeting at Joice Creek, which was very much disturbed by some unruly persons; I left the place with a heavy heart. We went the following days to the meetings of Upper and Lower Goose Creek, and reached New Garden, North Carolina, in time to have a meeting there on the 7th of Sixth month; through the comfort that flowed from the Divine presence, we were much refreshed. The day following, we attended a meeting at Dover, in silence, and on our way back to New Garden, we paid a visit to a man, ninety-six years of age, who has lost his sight, but is in a state of Christian sweetness; I was comforted in being with him.

At the Quarterly Meeting, Friends were comforted and edified together. We went afterwards through all the meetings composing the Quarterly Meetings of New Garden and Deep River, having meetings also in the Court-houses in some of the towns.

Having completed his religious engagements in North Carolina, Stephen Grellet passed over the Blue Ridge mountains and entered Tennessee. The number of Friends in that State was not large, and their meetings were few. They constituted one of the Quarterly Meetings belonging to North Carolina Yearly Meeting. He visited them all, and held meetings with the inhabitants of many towns, both in Court-houses, and the places of worship of various denominations, and remarks: "many of these meetings were seasons highly favoured by the Divine presence and power. Through this State, I have found some pious persons, and the stream of the Gospel has frequently flowed towards them. O that they may settle upon Christ Jesus, the only sure foundation of our hope of salvation!" From Tennessee he went into Kentucky, and thus continues his memoranda:

Stanford, 22nd of Seventh month. My mind being strongly attracted, in Gospel love, towards the inhabitants of this State, I have yielded to the prospect of religious duty to visit them. There are no meetings of our Society here, neither do I know that any Friend has ever travelled in these parts on a Gospel embassy. The Lord who calls me here, is all-sufficient to make a way for me, so as to have a service for the promotion of the blessed Truth among these people. We have travelled over hills and mountains, and have forded several deep waters: about one hundred miles of this journey having been through what is called

the Wilderness of Kentucky. Besides the difficulty of the road, especially on account of almost continual rain, we had considerable dangers to apprehend from robbers, as we heard that several persons had been plundered, and some murdered, by white persons under the disguise of an Indian's dress. It is also worth noticing, with grateful acknowledgements, that, though we have met with travellers who had been detained several days by the great rise of the river, we have not been impeded one hour; for the rain ceasing a little while before we came to the waters, we found them in a fordable state, and soon after, heavy rains returning, those rapid streams were not passable; some persons, attempting to cross, were drowned. To have been under the necessity of encamping near these streams, would have been trying, as there are no houses or cabins, to obtain any kind of shelter or refreshment.

We had meetings at Stanford, Danville, Lancaster, Richmond, &c. At all these places, the people's minds were open to receive me, and the messages the Lord gave me to deliver among them. At Lancaster, there was a band of soldiers, on their way to some western post: the officer brought them all to meeting. Some of these meetings have been memorable seasons.—Ah! what abundant cause have I to be encouraged to follow my blessed Master in all the ways of his commandments. He is indeed my strength and my help; blessings and praises be forever ascribed to him.

Lexington, 28th. This is the chief town in this State, and is improving fast; they are building at once large blocks of handsome brick houses. The soil in this State is very fertile, and a considerable quantity of produce is brought to the towns, where there are navigable waters. I had a meeting here to-day, in the large new Presbyterian meeting-house, which was attended by their minister, the inhabitants generally, and also the Episcopalians and Baptists; it has been another season of Divine favour; may I, with increased dedication, be offered up in faithfulness to serve the Lord in all the ways of his requirings.

We went after that meeting to Versailles, Frankfort, Georgetown, &c., &c., having meetings very generally in all the Court-houses in the country; and travelling hard from place to place, we have found an open door in the hearts of the people, and I have been much enlarged in Gospel labours among them. I have felt much reduced after these arduous services, and probably the more so, as on my coming into this State, I found that after I had had a meeting in a place, it was with difficulty I could prevail on the innkeeper to receive due compensation for my entertainment, and I therefore made it a practice to settle my bill at the inn before meeting, which was mostly held in the forenoon, and to set off for

the next place directly after it, without dinner, thus having no refreshment till evening, and riding in the hot sun, and that after meetings in which I had been long engaged before a numerous congregation. O that the seed of God I have visited in this State, and been made an instrument to water, may spring forth to the praise of the Lord! From place to place, I have found it a time of renewed visitation to the people.

Leaving Kentucky he crossed the Ohio, and once more set his foot on Free-soil. The State of Ohio, though of comparatively recent origin, already began to exhibit, in its rapidly increasing population and general prosperity, the blessing of exemption from the blight of slavery. His journal proceeds:

Cincinnati, 4th of Eighth month. This forenoon I have had a meeting in their largest meeting-house. There are a few families of Friends here, but they have not yet any meeting allowed them. My blessed Master has strengthened and qualified me to preach him to a numerous congregation, to the renewing of the faith, I hope, of many of the people.

5th. By travelling hard, through a heavy rain, we reached Waynesville this evening. It is the first settlement of Friends in this part of the State of Ohio. The pouring down from the clouds was but a faint simile of the streams of heavenly love and life in which, during the ride this day, I was immersed, even as into the ocean of everlasting Love; thus, this evening, notwithstanding the exposure and fatigue, I feel greatly refreshed.

6th. Attended Miami Monthly Meeting, held at Waynesville; it did not conclude till near sunset. I think they received about sixty certificates of removals into their borders, so great is the emigration into these parts.

7th, First-day. I was again at this meeting; the shout of the King immortal was heard in our camp, so that, in living faith, some of us could say, "This is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

I set off the next day for Whitewater, Silver Creek, &c., and returned again to Waynesville to attend their Quarterly Meeting. I have attended three meetings and ridden one hundred and forty-five miles, most of it over bad roads, or rather Indian paths, through an uninhabited country, from one settlement to another. One afternoon we had not even an Indian path to direct our course. The sun, for a while, enabled us to keep in the direction we intended, but it becoming cloudy, we were

under great difficulty; we rode through thick underwood till late in the night, when we were favoured to reach a small cabin, in which we took shelter, but had nothing to eat; our saddles served us for pillows. Before sun-rise the next morning we were again on our horses, and yet we did not reach the meeting-house at West Branch, till after the meeting had been sitting, at least half an hour. It was a memorable meeting, well worth all the toil endured to reach it. The day before, I had been at Whitewater, in Indiana, the only meeting of Friends in that State. The last days have been attended with more bodily fatigue than I ever remember to have experienced, having very little food, and sometimes being obliged to chew the bark of wood for a meal; but, under all, my spirit has praised and magnified the Lord, my Saviour and never failing Helper. He has indeed been very near, so as greatly to contrite my spirit. As I was riding, my soul was poured forth unto him, on behalf of all those among whom he has given me to labour in the service of his Gospel, these years past, both in these American States and in France, and also for my particular friends and near relatives, that he may bless them and protect them. How near have the sheep and lambs of his pasture, wherever scattered, felt to me! May the Great Shepherd of the flock feed them and watch over them! Under the sense of the favours I enjoyed, I have thought, who can say, I serve a hard Master? He is indeed a bountiful Master, and a rich rewarder.

12th. The Quarterly Meeting to-day was so large that about two hundred could not get into the house, during the transaction of the business. For the meeting for worship, sheds had been made with green bushes round the house. This is the first Quarterly Meeting held here, and they have already appointed a committee for a division of it. This shows how rapid is the settlement of this new country.

Elias Fisher, my kind companion, has been taken so poorly with the fever prevalent in these new and low countries, that I am under the necessity of leaving him behind, with some kind friends, he also proposing to return home as soon as he is able. It is trying to be alone; be near, O Lord! By thee all my wants are satisfied.

Cæsar's Creek, 13th. In the course of my religious services, I have seldom passed through greater depths of exercise than I did at this meeting; and my attempt to communicate to the people what was on my mind, did not afford me much relief. This exercise, together with the relaxed state of my frame, through the fatigue and exposure of the preceding weeks, so pressed upon me that I fainted at the close of the meeting; but, after resting a little while at the house of a Friend, near the meeting-house, I was able to proceed in the afternoon, towards the

meeting appointed for the following day, near Jonathan Wright's house, who was with me and kindly waited upon me. Chills and fever came on in the night, which made me feel very feeble in the morning; nevertheless I went to meeting, and through adorable mercy, soon after I took my seat, all my sufferings were forgotten. My spirit being quickened afresh in the love of the Gospel of Christ, out of weakness I was made strong, and I was extensively engaged before a large congregation. Many were contrited under the feeling of the renewed visitation of God to them; I hope some of the young people will, in days to come, recollect this day as one, when stones of memorial were given them to rear up as an Ebenezer.

After this meeting Stephen Grellet proceeded to Fairfield. Here he was obliged to yield to the pressure of disease, and, for several weeks, his religious engagements had to be suspended. On his recovery he thus resumes his memoranda:

Fairfield, 4th of Ninth month, 1809. My travelling in my Gospel embassy has been interrupted through a heavy illness. My health appeared to be sinking by degrees, till at last, the symptoms of the fever prevailing here at this time of the year were evidently upon me, and besides the high fever, an inflammation of the lungs rendered my situation still more critical. I came here to attend the meeting I had appointed, with some others, at the close of last Quarterly Meeting; but the disease had made such progress, that it was with great exertion that I went to meeting, and whilst sitting in it, I became convinced that it would be in vain for me to attempt to proceed any further at present, and that I must be resigned, if it was my dear Master's will, to lay down my earthly tabernacle in these distant parts, far separated from my dear wife and near friends. I was then engaged, on bended knees, with fervency of spirit, to supplicate for resignation to the Lord's will, whether it might be a continuation of my life, to have it devoted to the service of my Saviour and Redeemer, or now to lay it down amidst my engagements in advocating His blessed cause of righteousness and truth. I interceded also for all those among whom I have laboured for years in the Gospel, that my feeble services among them may be so blessed as to draw their hearts to Christ; and lastly, prayers and intercessions were offered for the assembly present. After this I felt sweet peace, in the prospect of being laid on a bed of sickness.

I now went to my kind friends, William and Henrietta Willis's, who

gave me every attention and accommodation their circumstances, in a new country, allowed. Their log-house or cabin is rather more commodious than the others in the neighbourhood, which have but a single room, where all the family sit and sleep, and where all the cooking is done; but this had another small log-chamber joined to it; this they prepared for me, and it is to me like a little palace, though it is so open that I can count the stars as I lie on my bed. The fever soon increased to such a degree that those about me gave up all hope of my recovery. I was fully aware of my situation, but under a sense that I had come here in the service and at the command of my blessed Redeemer, I felt sweet comfort in committing myself to his Divine disposal and care, now in sickness, as he had strengthened me to do in the prosecution of the work of his Gospel. I had again a full view of what I had beheld of the joys of God's salvation through Jesus Christ, when near the gates of death with the yellow fever in 1798; but I have seen also, that the end for which my days were then lengthened is not yet answered, that though I have been extensively engaged, as it was shown me then that I should be, in the service of the Gospel of my blessed Master, very wide and extensive fields are yet before me, both in this and in distant nations; therefore I have said, "Lord, thy will be done! do with me and for me as is good in thy sight, only bestow upon thy poor servant the blessing of preservation, that through life, and the sufferings attending, I may glorify thee, as also by my death, whenever the work thou hast for me is accomplished. The place of my release, near or far from my beloved family, and the circumstances attending my earthly dissolution, I resign, O Lord, entirely to thy disposal." The fever has now subsided, but I am very much reduced, so that I cannot take more than a few steps without resting.

6th. Though in much feebleness, I rode to meeting to-day. O what a favour, once more thus to be enabled to join my friends in offering up public and solemn worship to the Lord, experiencing, among the two or three gathered in his name, the fulfilment of the promise made by the dear Saviour, in the days when his eternal Divinity was clothed with humanity, "I am in the midst of them." Thus is my soul bowed in deep reverence before Him, who was with me, making my bed in my sickness, and now, on my first going out, and that in the presence of His people, to worship His holy name, condescends to manifest by His presence that He owns us. I was strengthened also to preach the Gospel again to the people. The balm of Divine consolation flowed like oil, towards his tribulated ones. On my return to my kind friends, W. and H. Willis this evening, I feel my strength considerably increased.

Chillicothe, 9th. Finding my health still improving, and being desirous

with all diligence to pursue my religious engagements, I yielded to the impression of duty to come to this place which is the seat of Government of the State of Ohio, and to have a meeting here. Accordingly, the 7th inst., I left Fairfield, and travelling slowly I have arrived here to-day, thirty-one miles. This evening I have had a meeting with the inhabitants of the place, in the Presbyterian meeting-house, a commodious building. I felt anxious lest, in my feeble state, I should not speak so as to be heard over so large a congregation; but, blessings and praises be to our all-sufficient Helper! the work is his, the power to do it is his also, and the glory belongs to him, which my whole soul and spirit in reverent prostration ascribeth unto him.

Dry Run, 10th. Information was spread some days past of my intention to be at this place to-day, which has brought here Friends and others from some distance. One half of the people could not get into the meeting-house, but sat round it in a quiet manner; we had a solemn meeting; Christ Jesus, the only hope of our salvation, was preached to them. In the afternoon, I had another refreshing season with several Friends that had come from Fairfield and thereabouts, once more to bid me farewell. I have met here my kind friend, Benjamin W. Ladd, who has concluded to accompany me, till I reach the Yearly Meeting of Baltimore, which I propose to attend, and to which the meetings in this State belong.

Brownsville, Pennsylvania, 25th. On my way here, I have had several meetings, both among Friends, where they have meeting-houses, and among those of other religious societies, in the Court-houses or their places of worship. I am very closely united in Christian fellowship to the religious Society to which I belong, but my Christian fellow-believers among other religious denominations are also very near to me; Christ's love is to all—he has died for all: may the Lord so open the hearts of all to receive this blessed and saving knowledge, that they may be turned from darkness to light, and from the power of Satan to God. I have travelled under much bodily suffering these last two weeks.

Hopewell, Virginia, 2nd of Tenth month. I had several meetings on my way to this place; at some of them the Gospel, like a gentle stream, ran towards the people. The love of God through Jesus Christ towards poor, fallen, sinful man, for his redemption, is an inexhaustible spring. Praise and magnify, O my soul, that love and power that have followed me during this my present service in the Gospel, as also on former occasions, under various exercises and baptisms. Amidst my many spiritual conflicts and bodily sufferings, my God has been my shield and my strength; seasons of extremity have been so many opportunities for his arm to be made bare for my help. Bless the Lord, O my soul, and forget not his many benefits!

Baltimore, 14th. I had several meetings on my way to this city, where I arrived last week, to attend their Yearly Meeting, which concluded this day. It has been a season of much mental suffering to me. Day after day I have borne in silence the burden of my distress, except that at one of the Meetings for Ministers and Elders, I was enabled to unfold a little of the nature of the exercise of my mind. Our Society maintains several great and important testimonies, which, in the opening and power of Truth, were committed to our forefathers; and as these testimonies have been kept to and maintained, they have been a great blessing both to our Society and the people at large, over whom their influence has more or less extended. A pure Gospel ministry, or in other words, a pure, clear, and full testimony to the truth, as it is in Jesus, must be acknowledged to be a great blessing to a congregation, and to a religious Society. The influence of those who stand in the station of Ministers is great over the people, either to bring them to Christ, by their example and precepts, or to scatter them from Him. Hence the great success of the ministry in the early days of the Christian Church. The early history of our Society bears a similar testimony; hence the growth in the truth, and in the saving knowledge of our Lord and Saviour Jesus Christ, that was conspicuous. My concern is sometimes great for our much favoured Society. If a forward, self-willed ministry gains the ascendency among us, we must become scattered as a people; for that ministry which standeth in the wisdom of man, can never reach to the deep things of God; it can neither understand them nor minister of them; Christ crucified is foolishness to it. I have travailed for an enlargement in Christian depth and experience with our Elders, that they may be favoured so to labour as to avert the threatening evil in divers parts of our Society. A Minister of the Gospel of Christ must be acquainted with and established in the faith, and the hope of redemption through Christ, else how can he minister to others what he himself has not. An Elder, who is to be a judge of the ministry, to help the weak and to instruct the ignorant, must also be fully convinced of and established in the great truths of Christianity. My soul has deeply mourned because of the many deficiences I behold in these respects, and the sad consequences which, I anticipate, a spurious ministry will bring over us. Yet, with gratitude it must be acknowledged, that we have amongst us a few baptized Ministers and Elders, who stand as fathers and mothers in the church, and also as faithful watchmen in Zion.

Deer Creek, 15th. To-day a numerous company came to meeting; many slaveholders among them, with whom, in Gospel love, I have had closely to labour, showing them what the Christian character, and the fruits of the Spirit are.

Burlington, 17th. I arrived here this evening, where, through Divine mercy, I am favoured to find my beloved wife restored from a severe illness; we are permitted to unite together in celebrating the excellency of the Lord's power and mercy, who has preserved us both on a bed of sickness, and supported us under our several probations.

After spending a few days at Burlington, Stephen Grellet, accompanied by his wife, proceeded to Philadelphia, and thence to the meetings composing Concord, and parts of the Western Quarterly Meetings, in most of which he found "an open door for his labours in the Gospel." During the course of this journey they experienced a remarkable preservation from drowning. Going down a steep hill, at the foot of which was a deep mill-race, S. G. was unable either to stop or turn the horse, but horse and carriage, with himself and wife, and a young female friend who was riding with them, were suddenly precipitated into the water. With characteristic presence of mind and prompt exertion, he succeeded in rescuing both his companions and the horse from their perilous situation, when a few moments' hesitation or delay, would probably have caused the death of all. In recording the event, he remarks, "This preservation of our lives induced us renewedly to adore and praise Him in whose hands we are, and to desire, with an increase of faith and confidence, to commit ourselves wholly to his Divine guidance and almighty protection. Certainly we have abundant cause to put our trust in the Shepherd of Israel, who sleepeth not by day, nor slumbereth by night."

Having completed his religious engagement, he returned to New York just eight months after he had left home; "strong emotions of gratitude and praise filling his heart, whilst once more united with his little family in private devotion, to wait together upon, and to serve their blessed Lord, and holy Redeemer."

On account of his wife's health they had resided, for some time previous to his last journey, out of the city, at the village of Greenwich. At the same place lived the notorious Thomas Paine. An authentic account of the last days of such a man may have

some historical value and interest, and S. G. thus notices his decease:

I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected, and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure, he sent for me, and, on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend, (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbour. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner said, "Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;" and then went away. On which, turning to Mary Roscoe, he said, "You see what miserable comforters they are."

Once he asked her if she had ever read any of his writings. And on being told that she had read but very little of them, he inquired what she thought of them, adding, "from such a one as you I expect a correct answer." She told him that when very young his "Age of Reason," was put into her hands, but that the more she read in it, the more dark and distressed she felt, and she threw the book into the fire. "I wish all had done as you," he replied; "for if the Devil has ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshment, she repeatedly heard him uttering the language, "O Lord! Lord God!" or, "Lord Jesus! have mercy upon me!"

It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; this his nurse told me; and Mary Roscoe repeatedly *saw* him writing. If his companions in infidelity had found any thing to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings.

CHAPTER XIV.

Second Visit to Europe.

Voyage—Arrival at Liverpool—Religious Visit to Scotland.

Again fixing his abode at New York, Stephen Grellet was permitted, for about two years, to remain very much at home. During this interval of comparative repose, his ministerial labours were chiefly confined to the city, and his own Monthly and Quarterly Meetings. As he had been accustomed to do, under similar circumstances, he again "engaged in a small way of business, to make provision for his family," and also, as he says, "to obtain, through the Divine blessing upon his endeavours, the needful supplies to defray the expenses of travelling in the service of the Gospel."

In perfect accordance with the good order established in the Christian community of which he was a member, he might have availed himself, for the latter object, of the willing aid of his friends. But, with characteristic disinterestedness, he declined to do so. Hitherto he had been enabled, even in this respect, to "minister to his necessities" from his own resources, and he felt it to be a privilege both to spend and to be spent in the work of his Lord.

"He has so blessed me," was the grateful record of this devoted servant, "that to His praise be it acknowledged, I have gone on my own charges throughout all the extensive religious journeys I have to this time taken; though some of these have been expensive; my journey through France, and crossing the sea, especially so; and on this continent I have lost three horses. But I have only thus returned to my blessed Master, in his service, what he has bountifully bestowed upon me. My friends in New York would have paid my passage across the sea, but I could not be free to consent to it."

In connection with these remarks, it will be recollected that the religious Society of Friends have long borne an open testimony to the spirituality and freedom of the Christian ministry. Resting upon the experience and example of the Primitive Church, and the authoritative teaching of the New Testament, they continue to maintain that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Hence they hold that what is "freely received," should be "freely given," and that therefore the ministry of the Gospel must be essentially gratuitous and free, without money and without price,—without "hire," and without "pay." *

But, whilst precluded, by these fundamental views of Christian truth, from providing any pecuniary compensation for preaching the Gospel, they fully recognize, on scriptural grounds, the justness of the claim of the preacher, for the supply of his outward wants, upon those who hear him, whilst actually labouring in the cause of the Gospel, and expending his whole time and strength for their benefit. During the progress and continuance of such undertakings, the ministers of the Gospel cannot be expected to provide for themselves, and it is well known to be the prevailing practice of the Society, to pay the expenses of their journeys, and to maintain them during the course of their labours;—"the workman being worthy of his meat."

* Bearing upon this point, and the Saviour's charge to the disciples, it is interesting to meet with sentiments like the following in an eminent modern author of the Lutheran persuasion.

"The direction, in a certain sense admonitory, freely to give what was freely received, does not refer to the working of miracles alone, indeed only in a *lesser* degree to this, for none but a Judas Iscariot would ever conceive the idea of being paid. It embraces all that they have to impart, the exercise of their power to heal and their preaching of the kingdom at once, indicating *both* as grace to be freely offered. No gift of God's grace is to be bought and sold with money.—(Acts viii, 20). Or as Tertullian says, 'nulla res Dei pretio constat.' A comprehensive and most pregnant position, which cannot be too much laid to heart by God's ambassadors even to the present day; condemning all improper methodical and commercial stipulations in preaching God's grace, all payment that surpasses the limits of their need—(ver. 10), and all those unbecoming perquisites which are ungracefully attached to the direct ministration of the word and sacraments." —*Stier on the Words of the Lord Jesus; translated from the German by Pope and Fulton. Vol. II, p.* 10.

Stephen Grellet cordially accepted both these views, though, like the Apostle, in regard to the latter, as we have seen, he did not wish "that it should be so done unto him." He "coveted no man's silver or gold," and when he felt himself constrained by the gentle influences of his Saviour's love, to visit the churches that are scattered abroad, and to proclaim to his fellow-men the unsearchable riches of Christ, he did it in the spirit that sought not *theirs* but *them*, and "so labouring," both in his temporal, and in his spiritual concerns, he sweetly realized the truth of the words of the Lord Jesus, "it is more blessed to give than to receive."

In the midst of his *ordinary* duties and home engagements, he was not unmindful of the *special* requirements of his Christian calling; and under the expansive influence of Gospel love, a religious concern, relating to distant fields of labour, was often a subject of serious thoughtfulness.

"Kept, through Divine aid, from the spirit of the world," he writes, in reference to this period of his life, "I have had the prospect of a great work steadily before me, and, under the various baptisms attendant upon a state of preparation for it, I have been instructively reminded of the steps necessary to the building of a great house; the foundation must be dug deep, for a great weight is to come upon it. Under all these exercises the Lord has been good to me, and has upheld me by the right hand of his power, enabling me, in faith and confidence, to resign myself and my all to his requirings, and the guidance of his Spirit. But, whilst my mind has been thus concerned for distant nations, I have been also introduced into many exercises on account of our Society in these parts. There is a cloud impending over us; a spirit of infidelity is insidiously spreading; therefore I have, at times, earnestly laboured, both in our meetings for Ministers and Elders, and in other meetings, and with my dear friends in private also, that by walking in more consistency with our Christian profession, in our respective stations, we may avert the impending calamity, which at seasons appears to me to be coming, like an overflowing scourge, over our Society."

The sorrowful events of succeeding years, which are now matter of well known history, have sufficiently justified these serious apprehensions, and painfully illustrate the deplorable consequences of a departure from the simple "word of the truth of the

Gospel," or any violation of the plain testimony of "the Scriptures," which "cannot be broken," in any direction, with impunity. But whilst, with a mind deeply imbued with the influences of the Holy Spirit, and remarkably prepared to sympathize with the Church in all her vicissitudes, Stephen Grellet was thus enabled to "speak the truth in love" and faithfully to labour for the preservation of his brethren from foreseen danger, the time drew near, when, in pursuance of his religious duty, he had again to leave all for the Gospel's sake.

In the early summer of 1811, he entered upon a second visit to Europe, and thus adverts to it in his Autobiography:

Since my return from my religious visit to France, I have been under almost continual pressure of mental exercise in the prospect that I should soon have to return to Europe, to labour more extensively among those nations, in the work of the Gospel of our holy Redeemer. I endeavoured to keep my mind very single to my blessed Lord and the leadings of his Spirit, and, it having appeared to me last winter that the time had come for me to prepare to enter upon this important service, I accordingly settled my outward concerns, and submitted my religious prospect to the serious consideration and judgment of the Friends of my Monthly Meeting, who gave me their certificate of tender sympathy and near unity. The Quarterly and Yearly Meetings did likewise, and soon after this, on the 23rd of the Fifth month, 1811, on the first day of the week, after a solemn meeting, I went on board the ship *Orbit*, Captain Bool, bound for Liverpool. My dear wife and I were strengthened to part with one another, under a solemn covering of the Lord's presence, and enabled to resign ourselves and one another to his Divine guidance and safe protection. O Lord! preserve thy servant in the way in which he goes, into which thou hast called him, so that, by keeping an eye single to thy holy directions, he may faithfully follow thee, and do the work thou hast assigned him.

The voyage was a favourable one. Many passengers were on board, some of whom were "light and noisy," but Stephen Grellet had "the comfort of the company of John Burlingham, a valuable Friend from Worcester, England." He remarks:

The 5th of Sixth month. I was taken down with sea sickness soon after coming on board. It is indeed a deadly feeling; but, what is the

most trying, is the conduct of some of our fellow-passengers, who spend most of their time in drinking and rioting.

17th. These two last First-days I have had meetings with my fellow-passengers, and such of the ship's crew as could be spared from duty. Some of them were tendered. I feel for the poor youths; they are like the prancing horse in the wilderness; their conduct is however respectful towards me. In the private opportunities I take with them, they manifest some sensibility, and I hope some of the religious impressions made on them may continue.

21st. We are now in the Irish Channel, having been favoured, thus far, with a good passage. The prospect of land in sight so draws the attention of my shipmates that I have sat down alone in the cabin, to wait upon the Lord. With grateful acknowledgments I praise him; for I have not waited on him in vain. He has been near me day by day, especially during my silent, secret prostrations of soul before him; he has frequently contrited my heart.

Stephen Grellet arrived at Liverpool the day after the preceding entry in his journal, the 22nd of the Sixth month, 1811, and he thus continues:

I remained in Liverpool till the 3rd of Eighth month, having sundry meetings with Friends in that large commercial place, and several also among divers classes of the inhabitants. One of these was with the Methodists, in their large house, among whom I was much engaged in the Gospel of Christ, and many of us were baptized together by the one Spirit. I had also a meeting in the Poor-house; about a thousand of its inmates were present. I felt very tenderly for them. Many had seen better days, but owing to the pressure of the times, they had been under the necessity of coming here. I had also a religious opportunity in that place, with about two hundred children. Some of them manifested tender religious feelings.

During the time I have been at Liverpool, Paul Cuffee, a black man, owner and master of a vessel, has come into port, from Sierra Leone on the coast of Africa. He is a member of our Society, and resides in New England. The whole of his crew are black also. This, together with the cleanliness of his vessel, and the excellent order prevailing on board, has excited very general attention. It has, I believe, opened the minds of many in tender feelings towards the poor suffering Africans, who, they see, are men like themselves, capable of becoming, like Paul Cuffee, valuable and useful members both of civil and religious Society.

The Slave Trade had indeed, at this time, been for some years abolished, both by England and the United States; but it was still carried on, with all its cruelties and horrors, by the subjects of several other powers. In countries where the importation of slaves from Africa was no longer allowed, the desolating and widely extended effects of the *internal* slave trade were still perpetuating the complicated miseries of this dreadful traffic. Slavery itself still continued to prevail to an undiminished extent, and with all the variety and enormity of the evils and calamities inseparable from the inhuman system; while the notion of the inferiority of the African race, and the prejudice against colour, had scarcely begun to give place to more enlightened views, or to yield to the righteous influence of Christian principle. Though some check had been given to the iniquitous trade in the blood and bones of our fellow-men, direct from Africa, our coloured brethren, for whom Christ died, were still a down-trodden people everywhere, whose sufferings no tongue could tell; and much remained, and still does remain to be done, before this foul disgrace can be removed from the Christian name. Stephen Grellet was one of those who deeply felt for the cause of the oppressed—"the wrongs of Africa;" he heartily united with the friends of truth, and justice, and humanity, in their efforts to do away the vices of a *sinful*, and to lessen the miseries of a *suffering* world. He delighted in the well-being of every son of Africa, and the simple circumstance of the arrival of Paul Cuffee with his coloured crew, in the port of Liverpool, could not fail to touch a chord to which his heart must vibrate; he welcomed him as "a man and a Christian." How many years, alas! have since elapsed, and we are still "guilty concerning our brother."

Leaving Liverpool on the 3rd of Eighth month, Stephen Grellet proceeded northward, and thus continues his record:

My mind has been under great concern that I might have a clear sense of the right way in which I am now to proceed on this important embassy of my great Lord and Master; for I believe that there is a right time and place for every day's work, and my earnest desire is, that, day by day, I may be thus found engaged in serving the Lord. He has condescended now to renew with clearness the impressions I had whilst in America,

that the northern parts of this nation were to be the beginning of my Gospel labours in this land. Accordingly, feeling clear, for the present, from further services in Liverpool, and accompanied by my valuable friend Abraham Binns, who proposes to stay a few days with me, we came by Preston and Lancaster to Wyersdale, on the black moors. That meeting was attended mostly by shepherds, and I came back to Lancaster in time to have a meeting in the evening with the inhabitants of that place. At all these places, the Lord, my blessed Helper, strengthened me by his grace to do the work assigned me.

The following days I attended meetings at Yealand, Wray, Bentham, Long Preston, and Kendal. I am kept, day by day, in a state of great lowness and poverty; yet in many families, as well as in meetings, I am clothed with a little strength, both to visit the seed of Christ, and to minister to it. As I pass through the country, my mind is frequently brought under solemn contemplation, whilst beholding the abodes of some of our primitive Friends, valiant for the truth and testimony of Jesus; and the places also where many of them suffered greatly for their faithfulness in the support of their Christain principles. Many of their descendants, both in America and in this land, now trample under foot, or set at naught these principles that were so dear to their ancestors. Riches and grandeur have brought dimness over many; yet there is here a precious seed, and my soul magnifies the Lord, in that I am permitted to visit it, and to suffer with it.

I had many meetings among Friends and others in the Dales of Yorkshire and Westmoreland; on the way I went to Swarthmore. The present meeting-house was built by G. Fox's directions, and at his expense, on a piece of ground which is tithe-free. By his will, he left directions that there should be a room in it, prepared for the use of Friends travelling in the service of the Gospel of Christ, that they might have a place to lodge in. He also directed that his bedstead, a small table, two of his chairs, &c., should be placed in it for the use of the weary traveller. By these minute instructions we may see the tenderness of that dear servant of Christ, who had undergone so many sufferings and privations for the testimony of Jesus. We also see the simplicity of manners and of living in those days, when the Christian's life was one of self-denial, consistently with the doctrines of our blessed Saviour. The posts of the bedstead, and the chairs, are yet in the chamber, and I saw, at a Friend's house, his large Bible, which used to be fastened with a chain to the rail of the ministers' gallery, not as a relic, or from superstitious ideas, but for a better purpose. In former days, Friends were at times interrupted in the course of their religious meetings or ministry, by

opposers who sometimes made false quotations from the Scriptures, or denied the correct quotations that Friends had made; there was therefore a propriety in having a Bible at hand, that the matter might be properly examined: for Friends have uniformly maintained that they have neither principle nor doctrine contrary to the Scriptures, and that if any man pretending to be under the influence of the Divine Spirit, asserts any thing contrary to the plain testimony of the Scriptures, he is under a delusion. Thus we find that Samuel Bownas, and others of our ancient Friends, sometimes had to take the Bible out of their pocket, whilst preaching to the people, that, by referring to chapter and verse, they might show to the assembly that they were wrongfully charged with having made false quotations. I had to do the same several times in France whilst publicly engaged in preaching the Gospel.

From Westmoreland I proceeded to attend all the meetings in Cumberland, having also some among the people at large, in places where there are no Friends. My services were laborious, having generally two meetings a day; but, blessed for ever be He who has promised, "My grace is sufficient for thee." I have found it so under all my soul's probations; the Lord, my gracious Helper, has been with me; none of his promises have failed. At that time, in addition to the daily exercises attending my Gospel services, the prospect of visiting Scotland was with weight upon me, which greatly bowed me before the Lord, and I believe it was a necessary preparation for that work.

We left Carlisle, where I had two meetings, the 8th of Ninth month. John Ross, a valuable Elder in the Church, and William, the son of my late much valued friend, John Hall, with whom I was closely united in Gospel fellowship, in a religious visit through the United States of America, joined me at Broughton in Cumberland. We proceeded by Kirklington, Solport, Longton, &c., to Kelso. In most of these places there are no members of our Society, and in some of them meetings have been very seldom held by Friends. It is thought that there has not been one at Jedburgh since Samuel Bownas was there, about a century ago, when he was imprisoned for preaching to the people at the market cross. I have had no personal abuse, but inward bonds and afflictions await me wherever I come, and yet the Lord is pleased to open a wide door for service before me. The meetings are crowded; no place has yet been sufficiently large to hold the people that have come. Amidst such crowds, out of doors, individuals, in some places, have been disposed to cause a disturbance; but I may humbly say with G. Fox, formerly, "The Lord's power is over all." At Lockerby the Priest interrupted us; but he was soon silenced. His hearers were ashamed of

him, and we had a solid, good meeting. At Jedburgh, the crowd was so great, that for a while, it seemed as if the prospect of a religious opportunity with the people must be given up; but, through Divine goodness and power, all was brought into stillness, and it was one of the best meetings I have had.

There are many French prisoners of war, on their parole, in most of these towns. They are mostly officers, and very generally attend the meetings. In several places I have addressed them in their own language, towards the close of the meetings. Seriousness appears among some of them, and many visit me at my inn. I feel much for them. May these opportunities for serious reflection be improved by them, and together with the consideration of the sufferings and wonderful escapes that many have experienced in Spain, where most of them were made prisoners, be so blessed to them as to bring them to the feet of Jesus, and into obedience to his truth! By their own acknowledgment, their present bonds are very light, and attended with many comforts, compared with their heavy sufferings in Spain.

At Berwick the meeting was very large, attended by the principal inhabitants of the place, and a great number of British officers, a large garrison being kept there. At Dunbar the meeting was held in the Methodist meeting-house; and that at Edinburgh was attended by a number of other people besides Friends. Except a few members at Hawick, this is the first meeting I have had with Friends since I have come into Scotland; it was a solemn one; yet I could not be relieved without having a public meeting in the evening. This was a precious season, and afforded a considerable degree of relief to my much exercised mind, respecting that part of the town where the notice was extended.

I feel much for the inhabitants of this large city, where a large profession of religion is made, and feel like a poor stripling among them. Under this humbling view of myself, I have need often to recur to the ground of my engaging in this great and solemn work of an ambassador for Christ, among these nations. Had I wings at my command, in my weakness I might be tempted to take my flight, or foolishly to act like Jonah; but thanks to my gracious and merciful Helper, who continues to be a refuge for the poor and needy; a strong tower is His holy name to all who trust in Him. I have been instructed by the zeal manifested by a soldier, who, hearing of the meeting I proposed to have last evening, walked seven miles to it, through very bad roads, though he had been on duty the night preceding, and he had to be again at his post early this morning; he is in a preciously visited state of mind.

Edinburgh, 28th of Ninth month. I continue in this city and its

neighbourhood, under Gospel bonds. I have had one or two meetings every day but one, since I came here. I have visited Perth, Leith. Musselburgh, Dalkeith, &c., &c. Under much poverty of spirit, deep baptisms have been my daily portion, yet many of those meetings have been attended with a holy solemnity.

My mind being, for the present, released from further services in Edinburgh, after a large and very solemn meeting on First-day morning, I went over the Frith to Kirkaldy, where a meeting was appointed for me that evening. Kirkaldy is a large village about one mile in length, and another of the same size joins it. The meeting had been appointed in the Court-house, and when I came to it I found it so crowded that I could hardly enter; the place was so much heated by the breath of the people that the candles were melting in the sockets, and a very large number of persons were standing in the street; they stood very quietly, and my mind was drawn towards them with strong feelings of Gospel love; but I did not see how a meeting could be held among a crowd thus situated in the Court-house and in the street, when, the expressions escaping my lips, "O that we had a place capable of accommodating this multitude!" a young woman who heard me said, "O Sir, I do not doubt that we may have the church." Without waitin mgy answer, she immediately passed away through the crowd, and in a few minutes, we were informed that in half an hour "the church" should be ready. I therefore retired to my inn; but I had not been there fifteen minutes, when I was told that the people were all collected in "the church." At the time the young woman had gone to see if it could be obtained, the minister was himself officiating in it, but, instead of continuing to the end of his service, he immediately wound up. They had put fresh lights in the chandeliers, and his hearers remained in the house; these, together with the people who came in from the Court-house and the street, made a very large congregation, whom I found sitting in great stillness. The canopy of the Divine presence was over us in such a manner that a holy solemnity was felt; the streams of the everlasting Gospel flowed towards the people, and the minds of many were contrited before the Lord; praises and thanksgivings were ascribed to Him, whose is the work, and the power, and the glory.

The following day I had another very solemn meeting at Cupar. It was attended by many of the French officers, whom, towards the close of the meeting, I addressed in French, as only few of them understood English. The following days I had meetings at Anstruther, St. Andrews, Dundee, Arbroath, Montrose, and Stonehaven. All these meetings were largely attended, and eminently owned by the Lord's presence and

power, especially Arbroath, and Stonehaven. Several clergymen, at the conclusion, confessed to the truths of the glorious Gospel of Christ, that were proclaimed among them. There is a seeking, visited seed in those parts. Some appeared convinced of the Truth; may they also be converted to it!

Aberdeen, 8th of Tenth month. I feel myself in this place of high religious profession, as in a prison-house, encircled with darkness; my way is entirely closed up from having a meeting among the inhabitants, over whom I mourn silently: and I find no place for the rest and relief of my exercised spirit. I have had, however, a religious opportunity with the few members of our Society, and professors with us, who have a meeting in this city. I sat among them in much bowedness and prostration of soul before God, and have offered prayers and intercessions at the sacred footstool, on behalf the Lord's tribulated seed wherever they be on the face of the earth.

9th. Went to Kinmuck, where I had a meeting with Friends and others. I was thankful in the evidence that the Lord has among them a little remnant, like a people poor and afflicted, but trusting in him. I had a word of comfort to impart to them. This is the furthest meeting to the north, that we have in our Society.

As my mind was drawn forth in the love of the Gospel towards the people at large, I have found it my place to proceed towards Inverness, having meetings at nearly every town and large village on that coast; some of them have been seasons of Divine favour. During these services in Scotland, the Lord has seen meet to keep me under close discipline. Day by day he has ordered my steps; he knoweth how frail I am and how little I can bear; therefore, only one day's work has been set before me at once. Frequently, when I have risen in the morning, I did not know where I should go that day. Nevertheless, it has been so ordered, that every day I have had meetings, generally in the evening. The place I was to proceed to, being made manifest in the morning, one of the Friends with me, being on horseback, rode to it, and had preparations made for a meeting, mostly in one of their places of worship, or Court-houses. My companion and I, on coming to the place afterwards, gave further assistance in diffusing printed notices of the meeting, which we carried with us for the purpose.

At Inverness, I felt my mind released from further service in the north of Scotland, and we came back southward over the Highlands, having meetings in many of the towns and villages among the Highlanders. I found some tender spirits among them, and some of those meetings were particularly owned by the Lord's presence and baptizing

power. I had also some consolation in several visits that I paid to the cottages in that wild and mountainous country. I was in very few families where I did not find they could all read; and most of them had the New Testament, printed in their own language.

I came to Glasgow the 26th of Tenth month, and had several meetings there; a very large and satisfactory one in the Traders' Hall. Feeling much for the poor weavers in the villages and towns thereabouts, I had some baptizing meetings in several places. I found individuals in most of them who have known the Lord Jesus Christ as their Saviour and teacher, and their only hope of glory. Some of them sit together in silence, feeling after the motions and quickenings of the Divine Spirit, to enable them to worship the Father of spirits, in spirit and in truth.

I proceeded after that to Greenock and other towns till I came to Portpatrick; the Lord very graciously making way for me to preach the unsearchable riches of the Gospel of Christ. I found through Scotland, in various places, some strongly entrenched in Calvinistic notions, among whom I had deep exercises and close labours. I had frequently to enlarge among them, on the universality of the love of God, through Jesus Christ; his meritorious sacrifice for sin, yea, for the sins of the whole world; that these are faithful sayings worthy of all acceptation, that Jesus Christ came into the world to save sinners, and is the propitiation for the sins of the whole world, that he would have all men come to the knowledge of the Truth and be saved; that, in order that we might know those deep things of God, which none can know but by the Spirit of God, he has bestowed the visitations of his Spirit upon all; the Grace of God which brings salvation, having appeared to all, teaching us, &c., &c. Thus I often earnestly pressed upon them the necessity to pay close attention to the in-speaking word of God in their hearts,—to obey the teachings of the Divine Spirit, and to seek to have fulfilled in them the very precious Scripture promises, "they shall be all taught of God;" and the words of Christ, "every one therefore that has heard and learned of the Father cometh unto me." By so doing they would understandingly read the Scriptures, and escape being of the number of those, who search the Scriptures, which testify of Christ, but will not come to him, that they might have life.

CHAPTER XV.

Second Visit to Europe.

Religious Visit to Ireland.

On the termination of his religious services in Scotland, Stephen Grellet felt "drawn in much Christian love and interest" towards Friends and others in Ireland, and at once entered upon a general visit to that island. The following particulars of his Gospel labours in the different provinces are preserved:

The 17th of Eleventh month, 1811. Accompanied by my valued friend, John Robinson of Glasgow, and William Hall, we left for Donaghadee in Ireland. We had a short passage, and came pretty directly to Mile Cross, where there is a small meeting of Friends, which we attended in the evening. Proceeding to Belfast, I was at meeting there in silence, among Friends; but was much enlarged in a meeting in the evening with the inhabitants. I went thence to Antrim and Lisburn. At a public meeting in the latter place, I was brought under very deep exercise and oppression by the feeling of a spirit of infidelity. O what darkness it brings! But sinking deep before the Lord, I was brought to feel the quickening influences of the Spirit of life in Christ Jesus, and enabled to minister to that large congregation, exalting the name and offices of Christ, who delivers the believers in him, from the power of darkness, and gives them redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, by whom all things were created, and who is before all things, who is also the Head of the body—the Church; who has not only given himself for the Church, but also bestows excellent gifts upon her. He has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Then I proceeded to set forth the nature and excellency of the ministry of the Gospel of Christ, and what are the qualifications requisite for such a sacred office, which none are to take upon themselves, but such as are called of the Lord, as

was Aaron. There was great solemnity over the meeting, under which it concluded. I heard afterwards that about twelve clergymen were present. There was then an assembly of the clergy at Lisburn, and these had come to the meeting. There were some also present who were once members and ministers of our Society, and a few years past went out with Hannah Barnard into infidelity.

I then had meetings with Friends in the province of Ulster, and came to Lurgan to attend that Quarterly Meeting. Owing to the troubles occasioned by the anti-christian spirit which had extensively prevailed in that province, most of the Ministers and Elders in those parts had withdrawn from Christian fellowship with us, and the Quarterly Meeting for Ministers and Elders, had been suspended twelve years. It was now held again. Friends in those stations are very few, but they appear to be a valuable remnant. It was a solemn, contriting meeting; some of us were forcibly reminded of Nehemiah, who, after his return from the long Babylonish captivity, went around Jerusalem during the night, to view the state of devastation to which it was reduced. We had present with us several valuable Friends, appointed by the Yearly Meeting of Ministers and Elders, to attend the re-opening of this select Quarterly Meeting. The meeting on First-day morning was to me a suffering one, being attended by some of those who have brought reproach on the Christian name. In the evening meeting Truth was exalted and reigned over all; blessed be the name of the Lord, whose works do praise him! Ann Burgess, from England, on a religious visit to this nation, also bore her testimony to the exaltation of Christ, and his redeeming power. The Quarterly Meeting was attended with deep exercise of spirit, and the business thereof was conducted to satisfaction. The next day there was a large public meeting, when the name of the Lord our Saviour was exalted.

I then went towards Dublin, having meetings on the way at Rich-hill, Grange, Charlemont, Cootehill, &c. I reached Dublin in time to be at their Monthly Meeting. Bodily indisposition detained me in the house a few days, being a good deal worn by the continued exertions I have had to make since my arrival in England.

I left Dublin on the 14th for Rathangan, where I had two meetings, the next First-day; both were proving seasons, as also that next day at Edenderry. The three succeeding days I was at Mountmelick, attending several meetings, at the last of which the Gospel spring was opened in a refreshing manner, to the contriting of many present. The joyful prospect also was set before me, that if the present apparent declension of my health was to lead to the dissolution of my outward man, before the

services that I have apprehended the Lord has called me to, in these nations, were accomplished, he would graciously accept the free and unreserved offering up of myself and my all to him, and receive me, whenever he was pleased to cut the slender thread of my life, into his kingdom, with his redeemed ones; faith also was renewed that if it was his Divine will that I should perform the whole of the work now before me, with those further services in his Gospel which, at seasons, he has given me to see afar off, as from Mount Pisgah, he is all-sufficient to qualify and strengthen his poor, unworthy servant for all.

The next places I visited and had meetings at, were Mountrath, Knock, and Roscrea. At the last place the soldiers from the barracks, with their officers, came very generally to an appointed meeting. The next meeting was at Ballytore. O the agony that I endured there! A close, searching testimony was given me to bear among them. O Lord! thou hast seen the depth of my distress, and in thy mercy and power, thou hast magnified thy name. A fig leaf covering cannot hide from thy presence. At the Quarterly Meeting at Carlow close exercise attended me. My mind however obtained a little relief at a public meeting, held on the evening following the Quarterly Meeting.

1st of First month, 1812. At Kilconner, and in the evening at Newtown Barry. This was a very precious meeting, and was attended by many of the Roman Catholics. The Gospel dropped down like dew upon the tender grass. Many minds were reached, and tears were shed.

On my way to Waterford, I had meetings at Ballintore, Cooladine, Enniscorthy, Wexford and Ross. Some of these were solemn, baptizing seasons. Many of the soldiers and Roman Catholics attended, some of whom had been threatened, if they went, with having to do penance by going round their church on their bare knees; but after meeting, they told Friends, that for the privilege of being at such meetings, they would be willing to go round on their knees ten times instead of once. The meetings at Waterford were both solemn seasons, and those held at Youghal were memorable opportunities. O how great are the Lord's goodness and tender mercies!

I came to Cork on the 15th, under great weight on my spirit, being sensible that bonds and afflictions awaited me in that city.

Under the pressure of much religious exercise, it was "a great comfort to Stephen Grellet here again to meet with his dear friend, Ann Burgess (afterwards Jones), to whom he felt nearly united in Gospel fellowship." They attended the Monthly and Quarterly Meetings together at Cork, and also appointed meetings

for the inhabitants of Kinsale and Bandon. From the latter place they returned to Cork, to attend a funeral, "where both he and A. B. were engaged to minister to a large company collected on the solemn occasion, in the burial-ground;" and, having "both felt a religious concern laid upon them" to visit the Friends of the city of Cork, in their families, "in submission to the Lord's requirings," they united in this engagement. S. G. remarks respecting it:

We diligently pursued that service, during the whole of the following week, except attending meetings in course. Keeping close to the Lord's guidance, ability was given to perform the work to some relief to my tribulated soul, and I hope, to the comfort and encouragement of some of the visited. We have had also a meeting for those who have been disowned by our Society. The Lord, by his Spirit of wisdom and counsel, enabled us to discharge this debt of Gospel love and good-will towards them, with much more openness, and relief of mind, than could have been expected. We had a very satisfactory meeting also with the young people. Bless the Lord, O my soul, who has safely led thee, and supported thee under these deep baptisms and exercises.

From Cork I went to Fermoy, where I had a quiet and good meeting among the Roman Catholics; no Friend resides in the place. Then I had a few other meetings among that people, on my return to Waterford, where I staid a few days, visiting Friends in their families and having some public service. I found there some valuable Friends, and tenderly susceptible young people;—the refreshings of the Lord's presence comforted us together. Several beloved friends accompanying me, I went to Kilkenny, where I had a large meeting in the City Hall. The remains of the popish Bishop, who was lately deceased, were exposed in state to public view, which had brought many people from the country; some of these came to the meeting, and, instigated by their priests, very soon began to be abusive; but the Mayor of the place who, with some of his officers, had also come to the meeting, ordered silence among them, with threats of immediate punishment to any one who should offer disturbance, and the meeting was held in quietness and solemnity. The meetings at Clonmel and Carrick, both with Friends and others, were particularly owned by the good Master. Blessed be the Lord, he commandeth the winds and the waves and they obey him. I frequently feel much for the Roman Catholics; there are some tender minds among them, who have sensibly felt the influence of the Spirit of God, operating upon them.

At Limerick, I had close service; besides meetings with Friends, I had several with the inhabitants in separate parts of the town, particularly among the poor. Oh, what misery and wretchedness I have beheld there, as in most parts of this nation! My heart is made sad indeed, under the sense of the bodily suffering, and of the darkness and depravity of many of the inhabitants.

On my way to Moate, I had several meetings, in places where no Friends reside. They were generally quiet, but at some of them I narrowly escaped being severely wounded, by stones thrown at me from out of doors, whilst engaged in proclaiming the truths of the glorious Gospel of Christ among them. Once, as I was going out of the meeting-house, in the evening, in a dark street, a large stone passed so near my head, as to cause my hat to turn round, but, blessed be the Lord! I have been delivered, his Divine Grace assisting, from every harm, and have repeatedly, on these occasions, felt this short prayer to arise in my heart, "Father, forgive them, they know not what they do." At many meetings, large numbers of the English soldiers have attended, and generally much seriousness has been manifested amongst them; but, in a few places, I have had no small labour in preventing some of them from doing mischief; for, whilst evil-minded persons out of doors, threw stones or dirt at me, they would go out to disperse the rude people; being armed, I feared the consequences, and expostulated with them, shewing that retaliation would be inconsistent with the occasion for which we were met, as servants of the Lord Jesus Christ, whose precepts we must endeavour to follow, and love all men as he has loved us. The Gospel of peace, and the love of God through Jesus Christ, were sweetly and powerfully preached, and meetings which threatened to be disturbed, have been held and concluded with the greater solemnity. Surely this is the Lord's doing; all praise and glory be unto him for ever.

From Moate I went to Athlone, and thence to Connaught, and into Leinster province again. In Connaught I had meetings in places where Friends had not been before. Notwithstanding the persuasions of the priests, in many places, the people would come, and seriously attend to the Christian testimony given me to bear among them, to turn them from darkness to Christ the true light, that enlighteneth every man that cometh into the world, by whom alone we have redemption, and without whom none can come to the Father.

I reached Lisburn in time to attend their Quarterly Meeting. Thence I went to Dublin, where I continued some time visiting Friends in their families, and having several meetings among them, and other people. Suffering humanity has a strong claim upon my feelings, and led me into

many of the abodes of wretchedness and misery, poorhouses, prisons, &c. I suffered deeply among them, but found, in some instances, that the door for preaching the Gospel is open among the poor. I had a memorable meeting among the seamen. My mind was under considerable exercise towards them, but I did not know that they were then in so peculiar a position. On imparting my concern to Friends, after the close of one of their meetings, they cordially united in it; when a dear friend stated, that though he felt great unity with the concern, he did not see how it could be accomplished; for orders from the Admiralty in London had arrived, to impress as many of the seamen as possible, and that in consequence, not one was now to be seen, either on board the vessels or on the quays; adding that he would go out immediately and see what could be done. It was then near twelve o'clock. The Friend went directly to the Admiral of the Port, with whom he was acquainted, and told him of the religious concern I had towards the seamen. The Admiral answered, "It is a hard thing that you ask me; here, read what despatches I have to-day from London; the impressing of men is now going on in the city part of London, heretofore exempt from it, but," added he, "if your friend can have his meeting this evening, I give you my word of honour that no impressment shall be made to-night." Now, that was the very time I had it on my mind to have the meeting. Friends, therefore, had public notices printed, in which, with the approbation of the Admiral, his promise that there should be no impressment that night, was inserted. The notices were distributed at the houses seamen are known to frequent, and where they had concealed themselves. The ground floor of a large warehouse was prepared and seated for the occasion. The meeting was appointed for seven in the evening, and, contrary to the apprehension of some, the sailors turned out in large numbers, so as to crowd the place. After the meeting had been settled in much stillness, there was a bustle near the door, towards which the attention of the sailors was directed with anxiety. It was the Admiral accompanied by some of his officers. Fears were entertained that he was not true to his promise; but he marched quietly through the seamen, came to the further end, towards me, and took his seat in front of them, as if to proclaim "you see me in your hands before you, you need not fear." We had a solemn meeting; many of those weather-beaten faces were tendered, even to tears. When the meeting concluded, the Admiral, under much feeling and religious tenderness, expressed his sense of gratitude for the Lord's favour extended that evening, and his hope that many of them would be lastingly benefited by this religious opportunity. The meeting separated under that solemnity, and agreeably to the promise of the Admiral, no impressment

took place that night in Dublin. But the succeeding days, throughout England and Ireland, it continued very rigid, this being the time when France threatened an invasion.

3rd of Fourth month. My mind now feeling clear from further services for the present in Ireland, and Wales being presented with much clearness, as the next field for Gospel labour into which I am to enter, I have taken my passage for Holyhead. We have had a precious, solemn meeting with Friends of Dublin, this morning. With reverent gratitude I have to acknowledge to my dear Master's love, and tender mercy towards his poor unworthy servant. He has been my help and strength every way.

For a time after my arrival in Ireland, my health was feeble, so as to cause solicitude in the minds of my friends; but it is stronger at present, though since the time of my coming to this nation I have had *ten meetings more than one a day*, visited Friends in their families in several places, and have travelled upwards of two thousand miles. The Lord, by his Spirit, has graciously directed my steps, delivered me from mischief intended by evil-designing men, and although kept very poor from day to day, he has clothed his servant with ability to perform the daily work assigned. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

CHAPTER XVI.

Second Visit to Europe.

Wales. — Bristol. — Bath. — London Yearly Meeting. — Eastern Counties.—North of England.

Rather more than five months had been spent in Ireland, and Stephen Grellet now crossed the Channel into Wales. The Half-year's Meeting for the Principality was about to be held at Brecon, and, having a few meetings by the way, he proceeded pretty directly to that place.

"On the 5th of Fourth month, 1812," he writes, "I landed at Holyhead, after a rough but short passage, during which I again suffered much from sea-sickness. O Lord! direct my steps aright through this Principality, and, as heretofore, fulfil very graciously thy word of promise, in which thou hast enabled thy poor servant to believe: 'I will teach thee, and instruct thee in the way which thou goest; I will guide thee with mine eye.'

"I left Holyhead," he proceeds, "the afternoon after my landing, accompanied by a dear friend who came over from Dublin with me. On my way to Brecon, where the Half-year's Meeting for this Principality is held at this time, I had meetings among Friends, and also in places where there are no Friends. In several of these, the people speaking only Welsh, I had to communicate to them through an interpreter. There was great brokenness of heart among some of them. The meetings at Dolgelly and Tyddyn-y-gareg were seasons favoured of the Lord.

"On the 14th began the Half-year's Meeting, where I was comforted among some valuable Friends, who belong to it. I had also a satisfactory meeting with the inhabitants of Brecon, and another with a considerable number of French officers, prisoners of war on parole. I spoke to them in French, as they do not understand English. The hearts of some of them were tendered under the power of Truth prevailing among us. Many of them came to me after meeting, in much love and good-will, and

some of them bore excellent testimony to the blessed principle of light and truth in the soul. 'What a blessed thing would it be,' they said, 'were men more obedient to it, then there would be an end of wars and fightings.'

"17th. I had a very large, good meeting at Llandilo; many of the people, and even the children, shed tears; they were so affected under the solemnity of the testimony delivered among them."

From Llandilo he went to Haverford-West and Milford Haven. Thence, "having one or two meetings every day, and very close exercises in some of them," he returned along the coast of South Wales, by way of Caermarthen, Swansea, Neath, Cardiff, and Newport, and crossed the Channel to Bristol.

30th of Fourth month. I arrived at Bristol in time to attend the Week-day Meeting on Sixth-day. The next day I was at a funeral; on First-day I attended their two meetings; the following days I was at Frenchay and Thornbury, and returned to Bristol to their Third-day Meeting; my mouth was closed at all these meetings. I believe this was the service the Lord required of me. May I ever be preserved under the guidance of his blessed Spirit. There is a time to speak and a time to keep silence. I then went to Bath, and had a meeting with Friends, also in silence. In the evening a large one was held for the inhabitants, in which, through the Spirit of Christ, our holy Head, I was enlarged in preaching the glad tidings of his glorious Gospel. The following day I was at Melksham and Devizes. At the first place, after a long season of deep and silent wrestling, like Jacob, for the Lord's blessing, I felt as in his presence, and as if encircled by the spirits of many of my beloved and valuable friends in America, and some of those to whom I have had the privilege to become united in the fellowship of the Gospel, since my coming to these nations. Very preciously near also did I feel some of those, now disembodied of their tenements of clay, once like ourselves members of the militant Church, but now joined to the Church triumphant in heavenly places in Christ Jesus. It was indeed a blessed, refreshing season. In the afternoon I had particularly to minister to one, then entirely unknown to me, but for whom I felt much in spirit. She was a young woman who has undergone deep trials at her own home, under the secret baptisms of the Lord, which she has endured, none knowing the great exercise of her mind. This afternoon she exchanged her gay attire for the plain garb of Friends, which she

had believed, for some time, the Lord required of her; but she now felt that the full time for her doing so had come. Hearing of that appointed meeting she had come to it, and manifested great brokenness of heart. I was afterwards with her to much satisfaction, for she evinces that she is one of those children, who are taught of the Lord.

From this time Stephen Grellet was closely occupied in holding meetings on his way to London, to attend the Yearly Meeting. The following brief record only is left:

Fifth month, 15th. Having had one or more meetings daily, I have come to Walthamstow, near London, to my long valued, though hitherto personally unknown, friend William Dillwyn. There I met very agreeably my dear friend Henry Hull from New York State, who is like myself engaged in a religious visit to these portions of the Lord's vineyard.

The next day I came to London, to my very kind and beloved friends, Joseph and Rachel Smith, who, soon after my arrival in England last year, sent me a very kind invitation to make their house my home. They have received me with Christian and parental affection, and genuine hospitality; their house is a true resting place to me, for it feels as if the description given of that of Obed-edom, is applicable to it.

London, 17th of Fifth month. I attended two crowded meetings, this being the time for holding their Yearly Meeting. Many Friends from the various parts of this nation, Scotland, and Ireland, have already come into the city. I sat both these meetings in silence, but with a spirit fervently engaged before the Lord, my heart being poured out at the footstool of the Divine Majesty. O it feels awful to me to be in this great and crowded city; the sense is heavy upon me, that bonds and exercises await me here; my earnest solicitude and frequent prayer is that I may be kept very near to the Lord, and the guidance of his Spirit, that in all my movements, life, and conversation, out of meetings, and in all my doings in meetings, be it to sit in them in silence, or to be called to the exercise of the ministry of that glorious Gospel of life and salvation, to which my blessed Lord and Master has called me, I may approve myself as his faithful servant and minister.

19th. Yesterday and to-day the meeting of Ministers and Elders sat twice each day; they were solemn meetings. My soul was greatly and reverently prostrated before the Lord, that the ministry among us may be kept pure, and ever partake of that Life whence it must flow. I have

been as a child instructed among those whom I feel as fathers and mothers in the church. In one only of these sittings, my soul's travail was accompanied by vocal expression, which was in fervent supplication to the Lord, who is the only helper and strength of his people.

Seventh-day, 30th. This forenoon the Yearly Meeting closed, and that for Ministers and Elders was held in the afternoon. With grateful and reverent acknowledgment I may join with many dear and valuable Friends, anointed servants of the Lord, in believing that the blessed Head of his church has condescended to be with us, during this yearly solemnity. He has also enabled his poor servant silently to bear up under various exercises, and at seasons I have had a door set open before me for the relief of my mind, and to the exaltation of His holy name, who is blessed for ever.

Sixth month, 6th. I continued in London to this day attending several meetings, some of which were held under great solemnity and a tendering prevalence of the power of Truth.

Leaving the metropolis, Stephen Grellet attended the Quarterly Meetings of Essex, Suffolk, Norfolk, and Norwich, and had many meetings in Lincolnshire.

"Accompanied by my dear friend George Stacey," he writes, "we have come into the county of Essex, and have had several meetings on the way to Colchester, where their Quarterly Meeting was held at this time. Here I was edified and comforted by the company of that dignified, aged servant of the Lord, John Kendall, at whose house I lodged. He is one of whom it may be said, that he is a preacher of righteousness; the element in which he appears to dwell is love. There also I have met my beloved friends William and Rebecca Byrd, who are on a religious visit to these counties. They often remind me of Zacharias and Elizabeth; so blameless appears their daily walk. Towards the close of that Quarterly Meeting, the power of Truth rose into dominion.

"After attending all the meetings in that county, and having some large and satisfactory ones among the inhabitants, we came into Suffolk, and attended the Quarterly Meeting, at which, and at all the particular meetings in that county, together with several of a more public character, I had, with much comfort, the company and united exercises of W. and R.B. We had some very solemn meetings, when the baptizing power of the Truth rose at seasons into dominion over all.

"22nd. Came to Norwich Quarterly Meeting, after which, I had meetings in nearly all the towns of that county. Several of them were held

in their Town Halls, or in the places of worship of various religious denominations. They were mostly largely attended, and were favoured seasons. Christ, the Saviour of sinners, was exalted among them; the people were directed to him as the only sure refuge and hope of salvation. If we love him we must prize his gifts, which he has purchased for us by his own blood. He has given himself for the church, and bestows also the most excellent gifts of his Spirit, to every man to profit withal. Grace and truth came by Jesus Christ, so that by his blessed assistance we might be able to perform acceptably whatever is required of us—walk in the Spirit—pray in the Spirit, worship in spirit and in truth. I had also some precious meetings with Friends, towards whom my soul is often drawn with fervent solicitude that, according to our Christian profession, and the excellency of the Christian testimonies which as a religious society we believe ourselves called upon to exalt, we may all be found to maintain them in faithfulness before God and man.

"Dear G. Stacey leaving me to return home, my friend Joseph Gurney joined me during a few weeks. He is a man of a watchful spirit, which is peculiarly observable in the exercise of his ministerial gift. We proceeded through Lincolnshire, having large meetings in the principal towns of that county; some very refreshing ones, particularly at Gedney with Friends. It was a pleasant rest every way to me, to be at my beloved friend Jonathan Hutchinson's. He is a man of a meek and quiet spirit, whose daily life and conversation adorn the Gospel of Christ."

Having completed his visit to the Eastern counties, Stephen Grellet passed over into Yorkshire, and pursued his religious labours through some of the northern parts of the nation.

Seventh month, 17th. Came to Thorne, in Yorkshire, where the meeting was attended with solemnity and refreshing from the Lord's presence, similar to what we had in such an eminent manner been favoured with at Gedney; but soon after this the dispensation to me was greatly changed. Well known unto the Lord is the end of all his dealings; safe and proper it is for me, his poor and dependent creature, with all lowliness and submission, to abide under them all. Most of the meetings I now had, on my way to York and thereabouts, were attended with deep inward baptisms; silence in them was generally my portion, and the little I had to express in some of them, was of a close, searching nature. At Beverley, I had not felt at liberty to allow Friends to give any notice of my being at their meeting, and yet a number of strangers came in, when my mind was introduced into great weight of exercise. Dwelling under it, I

felt it my place to communicate what appeared to be the word of the Lord unto the people. Though the outward appearance of those present, would have persuaded me that such a communication, could not be suitable to such a congregation, I opened to them what were the requisite qualifications, under the law, for the priests to minister in the outward temple, and from whom the Lord's prophets received their authority and ability to speak in his name. With this I contrasted the services of the priests of Baal and of Jeroboam, and the state of the false prophets, who some of them mixed with the words of their own imagination and deceit, those they had stolen from the true prophets of the Lord. Then I proceeded to unfold what, from the early days of Christianity, has constituted a minister and an Apostle of Christ, what was their anointing, from whom their mission and authority came, what made them able ministers of the New Testament, and what evidence they gave that the Lord, by his Spirit, had sent them; shewing that as the ministration of the Gospel is now the same,—the same Gospel, and no other, is to be preached, the same anointing and qualifications for the solemn service are to be received from the same source, even the Head of the Church, the Lord Jesus Christ, who bestows his Divine Gifts upon his servants according to the several offices to which he has appointed them. Thus I set forth the nature, office and qualifications of a Gospel minister; described what the Church of Christ is, in what consists that worship, which the Father of Spirits requireth, and which it is our duty to offer unto him, even in spirit and in truth; finally, I contrasted with all this, the present formal worship of many Christian professors, their man-made ministry, whence their qualifications proceeded, &c. It was a solemn good meeting. I was informed afterwards that several clergymen were present, who had been induced to come by the novelty of a French Friend being there.

A few days ago, I was at the Friends' boarding school at Ackworth, with much satisfaction. In the religious opportunities and meetings I had with them, and with the inmates of that large and interesting family, many manifested great tenderness and sensibility, evincing that the fear of God and the love of Christ have a place in their hearts, and that they are acquainted with the teachings of his grace, and the operation of his Divine Spirit. May the Lord's blessing rest upon these tender plants, and on their pious care-takers, and their labour of love. I have repeatedly beheld the good arising therefrom, in the families of Friends, whose children have received their education at that excellent seminary. I have seen the good seed sown there, bringing forth fruits to the Lord's praise. I was also refreshed and edified at York, in the company of those valuable servants of the Lord, Lindley and Hannah Murray; and William

Tuke, who is as a pillar in the church; his son Henry is so also. Samuel, the son of the latter, promises to become worthy to receive a double portion of that good Spirit who actuates the father and the grandfather.

Seventh month, 27th. I came to Hull, where I tarried two or three days. Services of a private nature in families were set before me, as also some of a public kind, among Friends and others in that populous town, together with the inmates of their poor-houses. I feel my mind frequently drawn in Gospel love and very near sympathy to visit that portion of my afflicted fellow-men, and have had in several places some very interesting and solemn seasons with them. In some instances I have been forcibly reminded of the description of Lazarus, given by the Evangelist. I also see this Scripture fulfilling, "To the *poor* the Gospel is preached." The stream of this precious Gospel has repeatedly flowed in a wonderful manner in the meetings that I have had among them. Prisons also are places to which my mind is often attracted. How can it be otherwise, than that the abiding sense I have of the great love and mercy of God, in Christ Jesus, even towards *me*, who, like the Apostle, may well call himself, "the chief of sinners,"—should constrain me to feel and to judge, that if love and mercy have thus wonderfully been extended towards me, they flow also to the inmates of prisons; for Christ has died for all men—he has come into the world to save sinners, yea, the chief of sinners. O how powerfully did the Apostle feel the force of this, when he exclaimed "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners," &c.

I have now a great exercise upon me, because of the accounts received, that war has been declared between England and America, that there has already been considerable effusion of blood, and that free intercourse between the two countries is interrupted. In consequence of this, it is very difficult for me to receive letters from my beloved wife, or to forward her mine. The accounts also of the destruction of human life by the belligerent nations on the European continent are truly awful; torrents of blood do indeed flow, both in the north of Europe, and in Spain and Portugal; prisoners of war from Spain continue frequently to be sent over to this island. Under these most afflictive circumstances, which so awfully develop the depravity and sinful state of the human heart, how can I but feel myself most imperatively called upon, with all diligence and faithfulness, to preach Christ the Redeemer, and the only Saviour from all these evils, entailed on man by sin; to direct all men to him, the Prince of Peace, and to his Spirit, who would lead into all Truth, if they can be prevailed upon to turn to him with full purpose of

heart. My heart yearns towards the nations on the Continent; deep is the travail of my soul for them, and frequent are my prayers for their rulers, that the Lord may so change their hearts, that he himself may come to reign in them, so that they may be induced to beat their swords into plough-shares, their spears into pruning-hooks, and neither learn nor make war any more.

I left Hull, accompanied by my dear friends John and Mabel Hipsley; the latter is the youngest daughter of William Tuke, and a valuable minister. We had meetings at Welwick by the sea-side, at Oustwick, Hornsea, Bridlington, and Quay, all largely attended, and much owned by the Lord's presence and power. O that my constant dwelling may be with that life wherein ability is received to do the work of an ambassador for Christ. Only a short time since I was mostly shut up in silence from meeting to meeting; no way was seen for the relief of my exercised spirit, except by secret prayers to the Lord, and the spreading of my exercises before him; now, at these last meetings, my heart has been enlarged in the Gospel, and the stream thereof has flowed sweetly, to the refreshment of many. Bless the Lord O my soul, for evermore!

1st of Eighth month. My dear friends from Hull left me this morning for their home, and I have come to Scarborough, a place of great resort for sea-bathing at this season of the year. In the castle here, G. Fox endured a long imprisonment because of his faithfulness to the testimony of Jesus; great were his sufferings by cruel treatment. Part of the old castle is yet standing; the place in which G. Fox was shut up is still pointed out.

The next day, being First-day, though no notice of the meeting was extended, it was much crowded, both morning and afternoon, several clergymen and others were present, but silence was my service among them in the forenoon; in the evening I sat in like manner among them for a considerable time, but towards the close of the meeting I had to deliver some very close doctrine. Sometimes the Lord makes use of his poor servants as sharp threshing instruments; some were present to whom such kind of plain dealing seemed to be necessary.

The succeeding week I had one or two meetings every day, some precious ones, till I reached Whitby. I had close, searching service among them in the morning, and was silent in the afternoon. The love and pursuits of the world are like a canker in the soul. On my way to this place I travelled a considerable distance over the moors. It was on the edge of these black moors that several of our early valuable Friends resided, and the spot on which Luke Cock lived is yet to be seen; a very rough one, as to the outward, but from which a precious gem, polished

by the Lord's hands, went forth as an ambassador of Christ, to preach his glorious Gospel.

A few days ago, I had a meeting in the forenoon at Pickering; on my way thence, to a large village some miles distant, where I had appointed a meeting to be held in the evening, we overtook a man on foot, going the same way. A Friend, who accompanied me, being alone in his chaise, invited him to take a seat by him. He soon recognised him, as the person whom he had noticed in the preceding meeting, much affected by the testimony of Truth that was proclaimed. My friend's attention had been so attracted towards him, that he tried to speak to him after meeting, but, in the crowd, he had lost sight of him. Now, the stranger, after alluding to that meeting, was melted into tears, and then broke forth somewhat in this strain: "What is the matter with me? what is all this? I have never known anything like it. I was going towards Scarborough, and on my way I felt an irresistible power turning me towards Pickering, about six miles out of my way, a place where I had no business, neither had I been there before. Arriving there this morning, I heard of the meeting, and thought that I must attend it; but I was so unwilling to do so, that after going to the door, and looking into the meeting-house, I tried to go back again, but I felt constrained to go in and sit down. O, I heard such doctrine there, delivered with such awfulness and power, reaching my very heart, as I had never done before; my secret actions and thoughts were set before me; a heavenly flame was kindled in me, &c., &c." Then he stated that at the conclusion of the meeting he retired as speedily as possible into the fields, out of sight, to give vent to his tears, and having heard of the meeting that evening, he was now on his way to it. It was another solemn meeting; blessed be the Lord for ever and ever.

On my way from Whitby to Darlington, accompanied by George Sanders, I had, as for some time past, two meetings nearly every day. One at Guisborough was held in a large meeting-house of the dissenters, so as to accommodate the inhabitants of the place, and, a regiment of the local Militia being there, nearly all the soldiers, with their officers, came to the meeting, and behaved with seriousness; it was a solemn meeting.

24th of Eighth month. I reached Newcastle, having on the way thereto very close and laborious services, both in some of the meetings held for Friends, and those among the inhabitants of several of the populous towns in that section of the country, especially in such towns as Durham, Bishop Auckland, &c., which were attended by many of the clergy, among whom, and on whose account, a great load of exercise was felt.

At Newcastle a great concern came upon me, on account of the poor

and labouring classes of the community, the colliers especially, and those employed in furnaces and glass-houses, many of whom endure great hardships and very severe privations. The love of Christ constraining me, I yielded to the prospect of duty to have meetings among them. It was a laborious service, especially those meetings held in the evening, and which were mostly out of doors, for there were no places found large enough to accommodate the people. Great solemnity was our covering, on those occasions; under the Lord's power many hearts were greatly tendered. Truly many of these persons manifested that, though poor in the world, they are rich in faith. I entered deeply into the sufferings of those, who pass most of their days in working in the deep and damp coal mines. Coming out of them after sunset, they took a very short time to refresh themselves, so as to be at the meeting in due season. Sometimes great destruction of life occurs in these mines, by explosions from various causes; thus many are left widows, or fatherless. It was but a few days before I was at one of the collieries, that a large number were destroyed in one of the pits, by the foul air; many of their widows and relatives attended the meeting I had in that neighbourhood; it was a large and solemn one; Divine love was in an extraordinary manner experienced to be over that assembly, when many felt the oil of joy poured forth upon them, in lieu of the mourning under which they had been bowed, and, for a while at least, they exchanged their spirit of heaviness for the garment of praise. The solemnity and stillness which prevailed in the meeting continued over the people after it concluded; on their way home, though in crowds, not a word was spoken, but swollen hearts obtained vent by sighs, or tears. My good and blessed Master was pleased, in a very particular manner, to strengthen me for the special services of these days,—praised be His name! After some of those large meetings, where I had been very much engaged for a long time, in the open air, I felt greatly spent; yet in this state, late at night, I had to ride from four to ten miles, back to Newcastle, to my very kind friends, Hadwen and Margaret Bragg's, where I had made my home, and whose house was a place of true rest, to body and mind; my blessed Lord and Master also refreshing me by his presence and Spirit, in such a manner that I was prepared, the ensuing day, to perform again the portion of work he required.

I returned to Darlington to attend the funeral of one of our Friends there, John Backhouse's wife, Elizabeth, who died rather suddenly, and left behind her a family of young children; her brother-in-law Wm. Backhouse was with me, when the information of her decease reached us.

The ensuing day, accompanied by my beloved friend Edward Pease,

whose hospitable house at Darlington I have made my home, and a place of rest, I returned to my field of arduous, but very interesting Gospel labours, now among the lead mines, and the extensive hills and dales of Northumberland, Yorkshire and Lancashire. Many of these meetings were numerously attended. Some were held in districts where it is not known that Friends had travelled before, but where I found the people ready to hear, and, I believe, some of them open to receive the testimony to the Truth that the Lord gave me to bear among them. Some of these people pass one half of their time at work in the bowels of the earth. They were by some called a ferocious people, but now, many of them manifested the quietness of the lamb. Several of the meetings have been memorable seasons; they should be held in grateful remembrance, for it has been a very precious visitation of the Lord, and an extension of his mercy to the people. One of them was held on a First-day afternoon, at the heads of Wensley and Bishop-dale. The notice of it had been spread some days before, and people came from a distance of ten miles; several thousands attended. The Lord's power was felt in an eminent manner over us, and the everlasting Gospel was preached, to the tendering of many hearts. The meeting held upwards of three hours, but continued to the end in great stillness and solemnity. It appears that the spot which had been chosen for it, was a field belonging the the clergyman; he did not object to the choice made by the people, and it was the most suitable ground for the occasion. In these dales and among the hills I have felt much for the outward sufferings of the people; there is a great scarcity of grain amongst them; wheat sold for 21s. to 22s., and oats, their chief food, at 11s. 6d. to 12s. per bushel. My horse had but poor fare, and I made as little do as I possibly could; but the Lord has strengthened me every way, blessed and reverend is his name! The business of many of the people in these dales is to knit woollen stockings. They are so industrious that men, women and children, walking in the fields, or on the highways, keep on knitting as fast as they can.

I went thence into Cumberland, Westmoreland, and into Yorkshire again, visiting the meetings of Friends very generally, and having many also among the inhabitants; for I feel myself a *debtor* unto all; the Lord sends me to preach the Gospel unto all. My daily baptisms are often very deep, in the prosecution of this work; but daily also is it given me, through the tender mercy of my God and Saviour, to rejoice in Him and to magnify his name. None can feel more poor and destitute than I often do, yet, amidst the many trials, doubts, and fears that have often encompassed me, what encouragement have I, in faith and confidence, to rely on that mercy and power, which have, thus far, in a remarkable

manner, borne me up under all my exercises, afflictions, and besetments. Day by day the Lord has so graciously extended fresh qualifications to his poor servant, to suffer or perform the portion of service assigned, that truly I may say,

> "In cares, and fears, and doubts,
> Which oft assail my mind,
> When they are left to thee, O Lord,
> The best relief I find."

Near the conclusion of this part of his services he writes: "I came to Undercliffe, near Bradford, to my very valuable friend, Sarah Hustler, one of the Lord's anointed servants, to whom I am very closely united in the bonds of the Gospel."

CHAPTER XVII.

Second Visit to Europe.

Lancashire.—Yorkshire.—Midland Counties.—Essex.

From Bradford Stephen Grellet passed on to Liverpool, where he arrived on the 5th of Tenth month. "Again much refreshed every way, at the hospitable house of his dear and kind friends, Isaac and Susannah Hadwen," he proceeds with his journal:

I continued a few days there and in the neighbourhood, having various services, and attending their Monthly and Quarterly Meetings. Dear Isaac Hadwen having concluded to accompany me awhile, we came to West Houghton. It is a meeting composed of persons mostly poor in this world, and who, on the ground of convincement, have of late become members of our Society. Some show that they are not only convinced of the Truth, but also converted by the power of it, so as to walk as servants of the Lord Jesus Christ. This second step, conversion after conviction, is a very important one, not enough regarded by many, who, after having received the knowledge of the Truth, remain strangers to the efficacious power of it on those who submit to it. In the evening I had a very large meeting at Bolton, in one of the dissenters' meeting-houses. I went to it in great poverty. O how insignificant did I feel myself, even less than a child; but the Lord, my gracious Helper, revealed himself to be a God near at hand. He enabled me to preach the unsearchable riches of Christ, and to invite them to come to be living witnesses to his name—Jesus the Saviour!—by experiencing redemption, through living faith in him.

Through the populous parts of Lancashire and Yorkshire I had extensive services among the people at large, especially the weavers, for whose accommodation many meetings were held in spacious meeting-houses of the dissenters. The distress generally prevailing in these parts, for want of employment, and on account of the scarcity of food, draws forth my very great sympathy. The minds of some are made tender under their sufferings, whilst others are driven to commit excesses, to the great disturbance of their peaceable neighbours.

I have been much among the Kilhamites, who have numerous congregations; they are so named from Alexander Kilham, who was a renowned preacher among the Methodists, but coming to see further than his brethren, both as to church discipline and the spirituality of Divine worship, he separated from them a few years since. His widow, Hannah Kilham, has become a member of our Society, and a very precious dispensation of the Gospel is committed to her. I have had very satisfactory meetings among those people.

At Chesterfield, besides having meetings with Friends, and with the inhabitants, I had one with about two hundred French prisoners on parole. One of them, an interesting young man, came afterwards to see me; he loves the Truth as far as he has come to the knowledge of it.

Through these counties, as well as others, I frequently met with French prisoners, chiefly officers; the men, both soldiers and sailors, being confined in large prisons. I have had the comfort of finding some in a tender state of mind, and several of them have become public professors of Christianity, being convinced also of the errors of popery, war, &c. At Lichfield, where a large number of these, my countrymen, are stationed, many of them attended the meeting held in the large Town Hall. It was a very solemn season. Several of these prisoners are of high rank, generals, colonels, &c. Three of the generals, one of whom has been at college, in France, with a first-cousin of mine, came to see me after meeting, and expressed, on behalf of the other officers, their gratitude for the opportunity given them to become acquainted with some of those excellent Christian doctrines to which they had been so great strangers. May the Lord bless the days of their captivity! I sometimes admire the ways of the Lord, who thus enables me to preach, on this island, the Gospel of peace and salvation by Christ, to a greater number of persons of such a character as these than I might have had an opportunity of doing in France; and now to do it at a time when they are, for a while at least, out of the hurry and excitement of warlike movements, and when suffering and reflection have tended to soften many of their minds.

Though he had been several times at Birmingham, and had had considerable service among Friends and others, Stephen Grellet now felt himself again strongly attracted to that place, so that "his peace appeared to consist in returning to it, subject to the Lord's direction, whatever might be the nature of the service required at his hands." Arriving there the 15th of Eleventh month, he remarks:

On my way through a small town, I thought I was required to try to have a meeting there. A place was accordingly prepared, and public notice given through the town, when the magistrates, one of whom was an Episcopal clergyman, sent me orders not to have the meeting, threatening that if I did, they would come and break it up, and cast me into prison. I endeavoured to have my mind retired to the Lord, to feel further after his Divine guidance; and believing it was a service required of me, and feeling resigned to whatever sufferings I might be brought into, for my obedience to Christ, I sent word to the justices that I did not know of any law by which they had authority to prevent my having the meeting, to which the love of Christ constrained me, that therefore, notwithstanding all due deference to them, I continued the intention to have the meeting, at the same time sending them a respectful invitation to attend it themselves. The clergyman replied that he was warranted to prevent me and would do so. The meeting, however, was held, and attended by a large number of the inhabitants. I have seldom met with a more serious company. It was a solemn time; many felt the power of the Lord's love and mercy extended to the melting of their hearts. No magistrate came to it, nor was any disturbance offered, and the Lord's power over-ruled all to his own glory.

When I came to Birmingham, I felt the exercise which had been upon me, for a particular class of the inhabitants, greatly increased. I had overwhelming sorrow also, because of the horrors of the war on the Continent, where torrents of blood flow. I felt as if I was among drawn swords and bayonets. Then, deeply feeling the guilt of those who are the means of putting into the hands of the warriors the weapons of destruction, it appeared to me that those who manufacture them are sharers in the guilt. I felt it was the Lord's requiring, that I should have a meeting with as many of these as could be convened together; though at that time, all those artificers were in full employ, extensive orders having been given for such weapons. After consulting with Friends, who most feelingly entered into my exercise, they endeavoured to their utmost to promote my object. The large meeting-house of the Independents, was considered the most eligible, being also central for those I wished most particularly to see. The minister of that congregation, a pious man, entered so fully into my religious concern, that he not only relinquished his usual service on First-day evening, but also spread the notice of my meeting at the close of his own in the forenoon. The concourse of people was very great, the house was crowded, and many remained out of doors. Awful and solemn was the weight that was on my mind on that occasion, and earnest was my secret prayer that the Lord would prevent the end,

for which that multitude had been called together, from being frustrated; the crowd in the house was so great, and those out of doors so numerous, that I feared for the consequences. The all-gracious and powerful God was pleased, after a while, to bring that multitude, both in and out of doors, into silence, and to cause a Divine solemnity to spread over us. He gave strength and qualification through his Spirit, to proclaim what the Christian religion is; what should be the manner of life and conversation of the professors of it. It leads, it calls to love and peace; it is pure and undefiled, and enables to bring forth the fruits of the Spirit. These were contrasted with the fruits of the flesh; and the cause of war was unfolded, its awful and dreadful consequences—misery, wasting, and destruction. In these are deeply concerned, not only those actually engaged in the field of carnage, but those also who give countenance, and are in any wise auxiliary to it, as the manufacturers of arms and engines of destruction. I spread before them the consideration, whether a greater trust in God, and love to him and man, would not lead to the pursuit of a kind of business in which his blessing might be expected, and by which his glory might be promoted; and if, as enjoined by our blessed Redeemer, we loved one another as he loved us, all our works and labour would not tend towards the advancing of his kingdom, and the coming of that day, when men shall beat their swords into plough-shares and their spears into pruning-hooks, and they shall learn war no more, nor fan the flame of it in anywise whatever. The meeting concluded in stillness; the people separated in a frame of mind which gave some evidence that the power of Truth had been felt by them. I felt great peace after that meeting, which closed with blessing, adoration, and praise, and prayers, and intercessions offered at the throne of grace.

The following day I had a meeting at Dudley, after which a French female, whose mind had been greatly tendered on the occasion, came to me to express her gratitude in that a countryman of hers was thus called to preach Christ, the Saviour of men, yea, of sinners who repent and come to him in faith. She is a sister of the late Brissot de Warville, who, like many others, lost his life during the French Revolution.

From Dudley, Stephen Grellet's steps were directed towards a part of Wales, which he had not visited before. After this little digression, he remarks:

I returned by Worcestershire, Northampton, Huntingdon, and others of the Midland counties, having many meetings with Friends and others, the Lord continuing in a remarkable manner to strengthen for the work

to which he calls me; deep are the exercises often attending, and in some places very close the testimony given me to deliver; but my peace and safety consist in faithfulness to whatever the Lord requires, whether it be to administer the word of consolation to the afflicted, or that of reproof to the disobedient and the unruly, or at times, as is my lot, to feed or rather starve the full among them, with silence. The latter seems to some a very strange thing; that I should appoint meetings among them, and then have nothing to say to them. O could they read in my soul, they would know, that on many such occasions, deep is my travail before the Lord, and fervent also my supplications for them.

At Northampton a meeting was appointed on a First-day evening, in Friends' meeting-house. My kind friend, Isaac Hadwen, went to see if the house was properly lighted, and though it wanted about half an hour to meeting-time, he found the house full, and as many more out of doors; in the fulness of his heart happening to say, "what a pity that we have not a house capable to accommodate the people," a young woman within hearing answered, "O I dare say my father would take pleasure in opening his house to you;" whereupon, without waiting for an answer, she hastened away and soon returned, stating that very shortly her father's meeting-house would be prepared for the people. It was the house that Dr. Philip Doddridge formerly occupied. I found a great company collected; not one-fifth could have got into Friends' meeting-house. There was a precious, visited seed among that people; their spirits feel near and dear to me. The minister of the chapel and his family attended; he appeared to be a man of a pious mind.

Passing through Cambridgeshire, and being with Friends and others, I came to Stilton, near which are the barracks, wherein are confined about six thousand French prisoners, mostly soldiers, who are guarded by a body of English troops. Baneful indeed is the scourge of war; with deep anguish of spirit I have visited this portion of my fellow-men; my heart yearns with love towards them, who are indeed very interesting to me. In the conversations and religious opportunities I have had with them, many evinced sensibility, under the chastening hand that has been upon them. Some of them have been prisoners for nine years, and many, I find, have been brought up tenderly, even in affluence, having been conscripts that were forcibly taken from their homes, bands of whom I saw in France, fifty or more chained together, dragged as sheep to the slaughter. Some of them inquired what had brought me to this island, and what induced me to visit them in their affliction? On being informed of the nature of my mission, in the love of Christ to these nations, and what has prompted me now to visit them, and that I had it also in

contemplation to go over to France to visit our countrymen in the love that seeketh the happiness and salvation of all, they replied, "Our souls are full of gratitude to the Lord, who has put it into your heart thus to think of us, and feel for us." I could not have them collected together, the rules of the prison not allowing it; but I had several satisfactory opportunities among them, in the wards where they are confined, a hundred or more together. O that the light of the glorious Gospel may so break in upon them, and the power of Truth so come over them, that though their bodies should remain many more years in captivity, their souls may be liberated from the bondage of sin and corruption. Some of them are contented in their present bonds, under the consideration that, were they liberated and sent back to France, they would soon be driven again into the army, and placed in a condition worse than the present.

After Stilton, passing pretty generally through Cambridgeshire, with a mind greatly oppressed by the prevalence of a worldly and a pharisaical spirit, particularly at Ely, I came to Cambridge, under a great exercise and depression of mind, so that during the night sleep departed from me; yet I felt it to be the Lord's requiring that I should have a meeting there, and that the collegians should be particularly invited to it. There are no Friends residing in that place, and some of the meetings that Friends have had there lately, have been much disturbed by some of the rude young men; but I knew the Lord could, if it so pleased him, restrain the spirits of these, and bless to some at least, that religious opportunity. Thus, with a mind bowed very low, but trusting in the Lord, I went to meeting, accompanied by several dear friends. Many of the collegians gave their attendance, together with the inhabitants. The house was crowded, and for a short space there was a disturbance towards the door, but soon all this subsided and total silence prevailed; the Lord's power came over us in a very precious manner. Christ, the Way, the Truth, and the Life, without whom none can come unto the Father, was preached unto them. The ground and source of true spiritual knowledge were unfolded, a knowledge not to be obtained by coming to colleges or universities, but by coming to Christ and learning of him, having ears to hear what the Spirit saith unto us; for the things of God knoweth no man, but by the Spirit of God; and if a man has not the Spirit of Christ to teach him, to lead him into the Truth, to purify and sanctify him, he is none of His. Great solemnity prevailed under the testimony given me to bear to the Truth. Several of the collegians spoke to us after the meeting, with Christian tenderness. Two of them came to our inn in the evening, and evinced a desire to have further information respecting some important subjects, relating to their own state. They expected to

be ordained in a few weeks, and now they appeared to feel the importance of the subject. Some others were urgent that I should have another meeting among them; but, my dear Master not requiring this of me, I proceeded to Saffron Walden, where I had appointed a meeting. Soon after it had settled into silence, I was not a little surprised to see the two young collegians come in. They sat down in a reverent manner, and so continued the whole of the meeting, which was a solemn one. They were invited to dine at the Friend's house where I was. They had felt so much after hearing that I was to have a meeting there, that they came sixteen miles on foot, to attend it. They appear to be under great religious concern. I could leave them no better advice than to press upon them, diligently to wait on the teachings of the Spirit of Christ, and to take no step but such as Christ himself leads his faithful followers into, according to his word, "My sheep hear my voice, and they follow me, &c., &c." They left us in a very tender frame of mind.

Stephen Grellet now proceeded to visit the meetings of Friends in Essex and Hertfordshire, till on the 25th of Twelfth month, he "once more came to Higham Lodge, to his dear and valuable friend, William Dillwyn and family."

CHAPTER XVIII.

Second Visit to Europe.

Religious engagements in London.—Visit to the West of England.—Return to London.

Leaving Higham Lodge, Stephen Grellet came to London, to the house of "his dear friends, Joseph and Rachel Smith, his very pleasant and comfortable home in the city." Here he remarks:

I soon felt the heavy Gospel bonds awaiting me in this metropolis to be rapidly fastening upon me. The depth of exercise into which I was introduced on account of the various classes of its inhabitants, is indescribable. Rich and poor, but especially the last, including not only those in the city at large and in the various poor-houses, but also the inmates of prisons and places where many are confined because of their various vices, rested heavily upon me. Many sleepless nights I passed, as the objects of these exercises and baptisms were developed to my view, and it was given me clearly to see that I must stand prepared to engage in whatever line of service my great Lord and Master was pleased to require of me. For such a purpose, I felt, he had raised me up from a most abject state, and had now sent me here. The awful consequences that would attend me, should I be unfaithful and attempt, like Jonah, to flee from the presence of the Lord, were in an appalling manner set before me. On the other hand, the gracious promise was renewed, that if, in simplicity of heart, I resigned myself to the Lord's guidance and requirings, without consulting with flesh and blood, he would be with me, would make way for me and uphold me. Thus I was enabled again to offer myself and my all to the Lord and his service, not in that great city only, but also to go on the European continent, or wheresoever he might call me, or his Spirit might lead me. Great peace and quietness I felt after this full offering was made; yet the weight of my chain was not thereby lessened, or the cup I was to drink rendered less bitter; neither was my concern for the members of our own Society decreased by what I felt for the people at large.

I had extensive services with Friends in this great city and its vicinity, and have paid religious visits to many of their families. I have met with close trials in the course of this engagement, which is a humiliating one. But my mind has been comforted, and my spirit has often been refreshed with many beloved disciples of the Lord. In this large Quarterly Meeting I have found fathers and mothers in the Truth, brethren and sisters in Christ, and the fellowship of the Gospel; precious children also, dear to my best life, because the life of Christ, through the eternal Spirit, breathes in them. I believe there are many among those, now children, who will become valiant for the Lord and his Truth on the earth, and honourable in his church. It is precious indeed to behold young minds early submitting to the baptizing power of Truth.

Having felt deeply for the sufferings of a large portion of the labouring class in this city, I believed it to be my religious duty to have religious meetings among them; great numbers are out of employment, in consequence of the stagnation of business, caused by the desolating war which the various European nations are waging against each other; and the distress is greatly increased by the general scarcity of bread throughout this country. Many efforts are made to administer some relief to the poor sufferers. Friends generally are active and very liberal in these deeds of benevolence. One of them has sent to London from his own purse, the enormous amount of seventeen thousand pounds sterling, besides what he has bestowed for the same benevolent object in his own neighbourhood, and other places. But this liberality is not confined to Friends only; I have been delighted in hearing of the charities bestowed by many in the various ranks of life, according to their ability. I am particularly struck with the self-denial evinced by many of the rich; as the high price of bread is owing to the scarcity of corn, to reduce the price by lessening the quantity consumed, they have declined the use of bread in their families, substituting rice and other articles.

The first meeting I had among the distressed was held in the Friends' large meeting-house, at Devonshire House, for the weavers of Spitalfields, where thousands of them are out of employ. They came in such numbers that they stood in the house as close as they could crowd, and many could not get in. Under the apprehension that they had been called together to have bread distributed, some of them became very noisy, so that, for a time, it appeared as if our object of having a religious meeting would be frustrated; but my beloved friend William Allen, well known to them by frequently handing out bread and other kinds of provisions to them, told the people that the meeting had been called for

a religious purpose—a meeting for Divine worship—and therefore requested them to act accordingly, so that, through the Lord's favour, they might be partakers of the benefits designed. Stillness soon prevailed over the dense crowd, and the Lord's power was manifested over us. The earnest prayers that were put up for this people were heard. The Gospel of Christ was preached to the poor, he fed them with good things, even the consolations of his Spirit; many of them were broken into tears, and the solemnity and quiet was not interrupted at the conclusion. Some of them said, "It is a precious gift we have had this evening." My beloved friend, William Forster, was my co-worker in the Gospel of Christ.

After that, I had several other meetings among the poorer class in London, held in the parts mostly inhabited by them. I felt deeply for their outward misery, but no less for the deplorable state of ignorance and demoralization into which many of them are sunk. It seems as if I should have to be baptized for the various classes of the people, from those who occupy the highest stations in life, to those who are in the most abject and degraded condition, even those that inhabit the dark regions into which vice has plunged them. I have the tender sympathy of many dear and valuable friends, and at seasons the very precious evidence that the dear Redeemer and Comforter, even He who was in ancient days with his people in their afflictions, is also with me. Bless thou the Lord, O my soul! and yield thyself unreservedly to every service and baptism that he has or thee.

Feeling my mind now led towards the people of high rank, and the nobility in the West-end of London, and my much valued and beloved friend, Mary Dudley, one particularly qualified, having a similar prospect, we entered together into the service, and had meetings among them. I did not find the same degree of brokenness and contrition of spirit that I have done among the poor; nevertheless, we were comforted by mingling in spirit with some of those who love the Lord Jesus in sincerity.

My next field of religious labour was more particularly among the young people of our own Society, for whom I felt much, and I had several meetings with them; very mingled were my feelings; O how precious, how near in the Gospel, have many of these felt to me. I had also a meeting with those who have been separated from our Society for various causes; it was far more numerously attended than had been anticipated, and a much wider door was opened for religious labour in Gospel love, than could be expected. Many of them, I believe, received the testimony I had to bear among them, in the love in which it was delivered.

Stephen Grellet had long felt much on behalf of the Jews

resident in London; and in the course of his interesting labours in the service of Truth, a meeting was now held with them in Devonshire House Meeting-house, which was well attended. In connection with this engagement, he resumes his memoranda:

Having observed, among the numerous boys and girls that stand at the corners of the streets, with trifling articles for sale, many Jewish children, I inquired into it, and found that the parents of these children frequently give them a basket with small articles, as pins, needles, oranges, &c., and send them away from home to get their own living; but I was told that many of them become a prey to wicked men and women; the boys are enticed by pickpockets, or other kind of robbers, to assist them in their depredations, and the girls are decoyed into haunts of vice. I felt very anxious that some measures might be devised for extricating these poor children from the paths of vice and misery, when, to my great consolation, I found that the same concern had already claimed the attention of pious and benevolent persons, and they had opened an asylum for them. I was much pleased in visiting it. They were instructed in various kinds of manual labour, to fit them for business, but above all, their religious and moral instruction was attended to, and some of them manifested much religious sensibility. I was particularly struck with the solemn and feeling manner with which they repeated some Scripture passages relating to the coming, the sufferings, death, and resurrection of the dear Redeemer, our Lord Jesus Christ. But I found in that asylum another class of Jews which also claimed my very tender feelings and Christian affection. They were grown-up young people whose minds have been attracted towards Christianity, and who were endeavouring to obtain more knowledge of it than they could do at home; in consequence of this, some of them had endured from their parents very harsh treatment; some had even been turned out of doors and left in a forlorn state, for other Jews would not receive them. Many of these had found a peaceful retreat in that asylum, and appeared to have minds prepared, with gratitude to the Lord, to appreciate the favour. Among these were some young women, children of wealthy parents. I paid several visits to them with great satisfaction, and felt near fellowship with those who had the superintendence of the Institution, for the love of Christ appeared to prompt them.

After passing days and nights under deep exercise on account of the degraded and vicious portion of the inhabitants of this great city, I felt that I had a service towards them, but I could see no way to discharge it. I earnestly besought the Lord that he would open a way for me, and then spread this important concern before my dear friends in London, Ministers

and Elders. They deliberated upon it with much feeling and care; and, believing it was a service required of the Lord, they encouraged me, with simplicity and faithfulness, to attend to it. Friends' meeting-house, in St. Martin's lane, was considered the most eligible place to hold such a meeting, being very near to neighbourhoods resorted to by pickpockets, thieves of various descriptions, and abandoned women. It was a very arduous task for Friends to have to send notices of the meeting to such, but they did it faithfully. For the accommodation of that class of people, many of whom spend their nights in revelling, &c., and do not go out much in the day, the meeting was held in the evening, the 19th of First month, 1813; but to have a concourse of such people brought together so late as seven o'clock, p.m., tended greatly to increase my fears of the consequences. My confidence nevertheless was in the Lord, that he would overrule all to his praise and glory. The meeting was very generally composed of the class of men and women towards whom my exercised mind had been directed, except that some of the inhabitants of the neighbourhood, seeing the house lighted, had come in, not knowing for what kind of persons it had been chiefly designed. My mind was at first brought under great dejection and distress on beholding before me so many fellow-beings, of both sexes, in whose countenances so much vice and depravity were depicted, some of whom, perhaps, had never been in a meeting for worship, and were strangers to religious sensibility. My soul was also greatly moved in observing that they were mostly young people. I wept bitterly over them; but the love of Christ, who came to save sinners, to seek and to save that which was lost, filled my soul and prepared me, not only to proclaim against sin, and the consequences of living and dying in sin, but also to preach Christ the Saviour of sinners. O, it was a solemn time indeed; the Lord's power was over us; the lofty heads, the proud looks, were brought down. I have seldom known such brokenness, and so general, as it was that evening. The meeting remained in the same state during the silence after I had sat down, a silence only interrupted by the sobbings or deep sighs of some of them. At the conclusion, the people retired in the same quietness. O what a display of the Lord's power and mercy! Surely our hearts can but overflow with gratitude to him our blessed and sure Helper. How great is his condescending mercy, in thus visiting sinners and causing the offer of his pardoning love, if they will submit to his terms, to be proclaimed. Very feelingly was the prophet's message declared to them, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, &c."

The chief police magistrate in London, hearing of that meeting through some of our Friends, sent me word that, if I wished to see that class of people more generally throughout the city, he would take measures to have them all collected, when full opportunity would be given me to have meetings with them. I acknowledged his kind offer, but could not accept it, though I told him I should be obliged by his giving me free access to the several prisons in London, having felt much drawn towards that class of poor, wretched humanity. My request was readily granted, and I engaged very soon in the arduous and very trying service.

The Compters* were the prisons I visited first; there is one in each district of the metropolis. They are places to which the offenders, when taken up day by day, are committed, and from which they are transferred afterwards to other prisons, according to the nature of their offences. When in the morning I visited these prisons, I was astonished at the number I found, who had been taken up during the preceding night. I had some very striking religious opportunities with them.

After that, I proceeded with a visit to Newgate, which occupied some days, having religious opportunities in the many separate apartments, where the miserable inmates are confined. Several were under sentence of death. In one cell there were four together, who were to be executed the ensuing morning; one of these particularly drew forth our tender feelings,—my dear friend, William Forster, being then with me. His wife, with two children, came to see him for the last time, when we were there. One of the children was a boy, about eight years of age. The awfulness of the sight of his father under heavy irons, with the other prisoners, his emotion from knowing that his father was to be brought to the gallows the next day, together with the gloominess of the prison, brought the child into a state of great terror and distress. P. Bedford knew the grandparents of this child,—poor weavers, but people of piety. We felt it our place to visit them the day after the execution of their son. We were much instructed in beholding that, in their very deep grief, they were sustained by the comforts of the Christian religion. The Lord Jesus was their refuge and strength under their great and sore trouble. They produced a letter written by the poor prodigal the night previous to his execution, addressed to his wife, and to his parents; the mournful widow now coming to the house, the letter was read. After describing his heart-felt sorrow and deep repentance for his crime, and the hope that, notwithstanding his great unworthiness, the Lord Jesus Christ, who had mercy on the penitent thief on the cross, would condescend to be merciful to him; he most earnestly begged his aged parents,

* These Compters have since been abolished.

whose grey hairs he was instrumental in bringing down with sorrow to the grave, to forgive him also; he described his evil life, which had now brought him near to an untimely end, as being the consequence of his disobedience to them, and particularly in having disregarded the due observance of the Sabbath, so contrary to their parental entreaties. Having begun to do so in the afternoon, it had led him into evil company, and step by step he had become the companion of thieves. He most earnestly entreated his wife to guard very particularly the children from such dangerous and ungodly practices, and to spend the afternoons and evenings of the Sabbath in attending religious meetings, and reading the Bible, and books of devotion. We found in the boy above mentioned so much sensibility, that our interest in him became excited; some kind friends assisted in having him sent to school.*

In the course of the visit through Newgate we found many boys who, decoyed into vice by thieves and pickpockets, and now mixing in prison with older and depraved men, were likely to come out thence far greater adepts in crime. We felt much for those poor youths, and seeing the necessity of having them kept separate from other criminals, we succeeded in inducing the sheriff and magistrates to have another part of the prison appropriated to them. P. Bedford took an active interest in the concern, and several of our young men Friends enlisted in it, with great advantage.

The visit to that part of Newgate which is occupied by the women prisoners, had very nearly been frustrated. The jailor endeavoured to prevent my going there, representing them as so unruly and desperate a set that they would surely do me some mischief; he had endeavoured in vain to reduce them to order, and said he could not be responsible for what they might do to me, concluding that the very least I might expect was to have my clothes torn off. But the love of Christ constrained me, and I felt persuaded that He who called me to this service could again make way for me and preserve me. Very earnest was my prayer to have undoubted evidence that this was a service that the Lord required of me, feeling that my having visited the men was not a reason why I should visit the women also. My request was granted, and the path of duty being clear before me, I proceeded to the prison. When I came to the small yard, the only accommodation for about four or five hundred women, I found there some who immediately recognized me, as having

* The boy behaved so well, that he was subsequently placed at a boarding school, and afterwards as an apprentice with a Friend. The letter of his poor father, above alluded to, was preserved and given to him on his coming of age. He married and settled respectably in life.

seen me in the Compters, and who appeared much pleased at my now coming here. They told me that no preparation had been made to receive me, but that they would immediately do what they could towards it. Owing to the darkness of the morning the prisoners had been unusually late in getting up, and many of them had not yet risen. They occupied two long rooms, where they slept in three tiers, some on the floor, and two tiers of hammocks over one another. They had the whole soon rolled up, and all the women came together in one room. When I first entered, the foulness of the air was almost insupportable; and every thing that is base and depraved was so strongly depicted on the faces of the women who stood crowded before me, with looks of effrontery, boldness and wantonness of expression, that, for a while, my soul was greatly dismayed; surely then did I witness that the Lord is a refuge and strength, his truth is a shield and a buckler. The more I beheld the awful consequences of sin, and the more deeply I felt the greatness of the depravity into which these poor objects had been plunged by the devices of Satan, the more also I felt the love of Christ who has come to save and has died for sinners. As I began to speak, under the feeling sense of this redeeming love of Christ, their countenances began to alter: soon they hung down their heads; their haughtiness and proud looks were brought low, and tears in abundance were seen to flow; great was the brokenness of heart manifested on this occasion. I inquired of them if there were any other female prisoners in the place, and was told that several sick ones were up-stairs. On going up, I was astonished beyond description at the mass of woe and misery I beheld. I found many very sick, lying on the bare floor or on some old straw, having very scanty covering over them, though it was quite cold; and there were several children born in the prison among them, almost naked.

On leaving that abode of wretchedness and misery, I went to Mildred's Court to my much valued friend, Elizabeth J. Fry, to whom I described, out of the fulness of my heart, what I had just beheld, stating also that something must be done immediately for those poor suffering children. The appeal to such a pious and sensible mind, as dear Elizabeth possesses, was not in vain. She immediately sent for several pieces of flannel, and had speedily collected a number of our young women Friends, who went to work with such diligence, that on the very next day, she repaired to the prison with a bundle of made-up garments for the naked children. What she then saw of the wretchedness of that prison induced her to devise some plan towards the amelioration of the condition of those poor women, and, if possible, the reform of their morals, and instilling into their minds the principles and love of the Christian religion, &c., &c., as had been done, to some extent, on behalf of the boys.

In thus following Stephen Grellet through his Christian labours among the haunts of vice and infamy, and the abodes of crime and misery in the British capital, in 1813, it is interesting to be able so distinctly to trace their connection with the origin of those systematic efforts for the amelioration of the condition of some of the most wretched of our fellow-men, the permanent effects of which are too well known and appreciated to need comment. In the memorable interview with Elizabeth Fry, as well as in many of his services in the metropolis, he "had, much to his comfort, the company of his beloved friend William Forster;" and what passed at Mildred's Court first prompted Elizabeth Fry to those "visits to Newgate, accompanied only by Anna Buxton," (afterwards the wife of W. F.) out of which ultimately arose that persevering devotedness to the temporal and eternal interests of the poor prisoners and outcasts, which has been so full of blessing to thousands, in various parts of the world. A touching interest is added to this record, by the fact, that William Forster, during his last illness in Tennessee in 1854, where, as the faithful minister of Christ, he laid down his valuable life, a martyr to the cause of the poor down-trodden slave, alluded with lively recollections to the circumstances and results of the interview with E. Fry, so graphically described by Stephen Grellet. The journal proceeds:

I also visited in Newgate the separate prisons for debtors, both men and women. These were divided into two classes; those who had moved in the higher ranks of life, and those in a lower sphere. The opportunity among the first of these was a memorable one, many of them were much affected; they had been brought to that place from various circumstances which they could not control, through an accumulation of misery or disappointment. Some, however, evinced that they knew the Lord Jesus Christ to be their refuge in the time of trouble.

I afterwards visited all the other prisons in London, and also the several poor-houses. Whilst during the day I pursued the above engagements in prisons, poor-houses, &c., I had in the evening, in some parts of London, several meetings of a character nearly resembling that I had in St. Martin's lane, with the vicious and degraded portions of the community. Several of my very valuable friends accompanied me in these visits also.

I felt much spent after these close engagements, and so long breathing

the air of prisons and poor-houses; and accepted, with gratitude, the release that my good Master gave me, for the present at least, from London, Gospel love prompting me now to visit Friends and others in some other parts of this nation.

Abounding, as Stephen Grellet thus did, in the work of the Lord, his labour was not in vain in Him, and on being permitted afterwards to see some of its results, he remarks, "Thus, though my labours have been attended with deep suffering and mental distress, I have cause, with reverent gratitude, to bless and praise the Lord, in that those humiliating and trying services have tended to the relief of many poor sufferers, and I hope also to reclaim many from the paths of vice and misery." Of his visit to the West of England he thus writes:

Accompanied by my dear and valuable friends, Joseph and Rachel Smith, I left London the fore part of the Second month, for Reigate, Dorking, &c., &c., when these beloved friends returned to London. I now had one or two, and sometimes three meetings a day, accompanied by my dear friend Peter Bedford, till we came to Shaftesbury. In several places I had satisfactory meetings with the French prisoners, and also visited some American prisoners of war; for our two nations have unsheathed the sword. It renders the communication very difficult, so that it is but seldom I can now hear from my beloved wife, or she from me; this opens a fresh occasion for presenting on the Lord's altar myself and my all, to do and to suffer the whole of his will.

I visited Friends very generally throughout these counties, as far as the Land's End, in Cornwall. I had also meetings among the inhabitants, many of which were held in the dissenters' meeting-houses. Some were very satisfactory, particularly among the Methodists, to which the greater part of the miners belong. Many years ago they were a lawless, dissolute set of men, but now the fruits of religion appear in many, and evince that there is a real reformation among them.

During my services in Cornwall I was joined by my valued friend Sarah Hustler, with whom I have been closely united in Gospel fellowship. She and Ann Burgess were then on a religious visit to that county. We had many very large meetings among the miners, and the fishermen on the coast. I have seldom known the baptizing power of Truth, meeting after meeting, for so many days together, in the same degree. Many of these meetings were held by candle-light; the people coming late from

the mines had not time to wash and clean themselves, but their dust covered faces soon gave evidence of the stream of tears washing down their cheeks. Sometimes the people had to stand, being much crowded; yet it was astonishing with what stillness they would remain so long, after having spent most of the day working in the bowels of the earth.

I came back through Devonshire, Somersetshire and Oxfordshire to London, the middle of the Fifth month, with a heart reverently prostrated before the Lord, who, both in that great city and out of it, amidst very laborious services in his Gospel, has, in such a merciful manner, helped and sustained me, the poorest of his servants. Surely there is great encouragement to trust in the Lord, in whom there is everlasting strength. On the European continent, many baptisms and sufferings await me, in the service of his blessed cause of righteousness and truth; but my mind is at seasons favoured with quiet and cheerful resignation to the whole of his sovereign will, with an humble confidence that he can make way for me to perform whatsoever he requireth. O Lord, in filial reliance upon the all-sufficiency of thy power and protecting care, I commit myself again to thee! Surely I have great cause to trust in Him, and to magnify his power and mercy. Since I landed on these shores, I have travelled more than eight thousand miles by land, and have had two hundred meetings more than days in that space of time. I landed feeble in body, and yet my health has not prevented me a single day from prosecuting the Lord's work, and he has richly supplied all my wants.

On my return to London, I have deeply to feel for my dear friend Rachel Smith under the heavy loss she has sustained by the removal of her valuable husband, my very dear friend, Joseph Smith; he survived but a short time his return to the city, after accompanying me a little way out, last Second month. The poor miss him much; his liberal mind devised and effected liberal things. Among other standing monuments of his liberality are a number of neat alms-houses, that he has had erected in Yorkshire, in the place of his nativity. He was of a meek and quiet spirit; humility appeared to be his clothing. Both he and his valuable wife often comforted me, last winter, during my arduous religious services in this great city.

CHAPTER XIX.

Second Visit to Europe.

Departure from England.—Arrival in France.—Detention at Morlaix.—Religious Engagements in Paris.

Nearly two years had been spent in paying a general visit to Friends and others, in Great Britain and Ireland, and the time had arrived when Stephen Grellet felt it to be his duty to prepare for carrying into effect his prospect of religious service on the continent of Europe. After more than forty-five years' enjoyment of the blessings of peace, during which many meliorating agencies of a civil, moral, and religious kind have been in operation, it is not easy to realize the contrast between 1860 and 1813, or fully to appreciate the characteristics of the earlier period. At that time there were neither railroads nor telegraphic wires; the freedom of *friendly* intercourse between the different States of Europe had long been interrupted; superstition and infidelity, vice and wickedness had spread to an alarming extent; religion was driven into seclusion, and with many, Christianity had become little more than an empty name; international feuds and jealousies had rendered the system of police and passport regulations exceedingly annoying, and painfully restrictive to individual liberty; travelling was difficult, and often dangerous. Though Napoleon had been compelled to retire from Russia, the French war was still raging with unabated, if not with increased fury, and great excitement prevailed abroad. To go forth, under such circumstances, and alone, "as an ambassador of peace to the nations, while the sword bereaved on every hand," was no small trial of faith and faithfulness. But S. G. knew Him in whom he had believed, and doubted not the safe guidance of His Spirit: he had counted the cost, and did not flinch in the day of trial; the sacrifice which he had "bound to the horns of the Altar," was not withdrawn.

The attendance of another Yearly Meeting, in London, previous to entering upon such a service, was a matter of peculiar interest to him. He had received the full sanction of his brethren in America to his present undertaking in the service of the Gospel of Christ; but, being now within the compass of another Yearly Meeting in a distant land, he sought its unity and concurrence before he passed beyond its limits to carry out his Gospel mission in some parts of the European continent.

"At the Yearly Meeting for Ministers and Elders, the 17th of Fifth month, 1813," he says, "I informed Friends that I apprehended the time had nearly come for me to endeavour to pass over into France, if practicable, to fulfil there, and in Germany, &c., whatever service the Lord may call for at my hands, be pleased to make way for, and, through the assistance of his Divine grace, qualify me to perform. I was aware of the trials and dangers that I should have to encounter, in the unsettled state of those nations, during the bloody warfare they were engaged in, and also of the difficulty of passing over from England to France; but I also believed that if the Lord had indeed a service there for his poor servant, he could make a way for me where there appeared to be none. A great solemnity prevailed over the meeting, during the consideration and deliberation on the important subject. Many Friends expressed their tender sympathy and full unity, believing that this was a work to which the great Head of the Church, our Lord Jesus Christ, called me in the service of his Gospel; encouraging me to confide in the all-sufficiency of his Almighty power to protect me and to enable me to lift up the standard of peace, where that of war was unfurled. They gave me a written testimonial of their unity with my religious movement, recommending me to the kind and Christian sympathy and regard of all those among whom I might come.

"That Yearly Meeting was a solemn one. It is very instructive and encouraging to see collected together, so many dignified and valuable servants, Ministers and Elders, of both sexes; many of them with grey hairs, bowed down with years, but erect in mind, like pillars in the Lord's house that shall never go out. There are also those of middle age, and dear young people, who evince that, under the influence of the same Spirit who has rendered their elders honourable in the church of Christ, they are also preparing to fill up, in due time, the same stations with dignity. My spirit has been greatly comforted in the Lord, on account of many of these."

After the conclusion of the Yearly Meeting in London, he continues:

I now endeavoured to find out some way, whereby I might pass over to France; the weight of the work the Lord has laid upon me in that land pressing heavily. Truly, in my measure, I can say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" O Lord! enable thy poor servant to glorify thy excellent name, into whatever suffering, or even death, thou mayest see meet that he should be introduced. My friends have kindly undertaken to make inquiries, or be on the watch, should any opportunity present for my getting over to the continent.

In the meantime, he was engaged in various religious services in and about the metropolis.

During my tarriance in London, I was not idle. A door for active Gospel labours was again opened before me in that city and neighbourhood among Friends, both in their meetings and many of their families, especially those that were sick and afflicted. I had also several meetings of a more public character, and visited again, with interest, some of those institutions that were formed last winter for the relief and protection of such as were desirous to flee from their vicious and dissolute practices. In some of these visits the contriting power of Divine love was felt to be over all. Many of the poor females are now evidently in a penitent state, and will, I trust, be so thoroughly restored by the power of Divine grace, as to become valuable members both of civil and religious society.

In company with Mary Dudley, I visited the "Found of Mercy," composed of the most abandoned objects gathered out of the streets; a much lower class indeed than those I had visited a few days before at the Penitentiary. But the power of Divine grace can mollify the most obdurate heart. There was great brokenness and contrition evinced among them, during the course of the meeting that we had there; it was indeed an affecting scene. For a while a general weeping and sobbing prevailed, so that I had to cease speaking till they could compose themselves again into stillness. May the Lord bless his work, and carry it on even to the salvation of their souls.

The efforts of Friends in London to make arrangements with the Lords of the Admiralty for a safe passage to France had now been successful, and, on the eve of his departure for his native land, Stephen Grellet writes:

I have had two very solemn meetings with Friends, and some parting

opportunities. May the bread wherewith the Lord was pleased to feed my soul, be to me like that bread, on the strength of which the prophet went forty days, even to Horeb.

The 14th instant I left London for Portsmouth, my dear friend Rachel Smith taking me there in her carriage, accompanied by her sister Mary Stacey,—George Stacey, Josiah Forster, and Luke Howard following us in another carriage. We found the *Cartel* ready to sail to-morrow, from Gosport.

15th. Several other Friends have come once more to see me and to bid me farewell in the Lord; after a solemn meeting together, under the overshadowing of Divine love and power, the spirit of prayer and supplication has in a contriting manner been poured forth upon us, and I have been strengthened afresh, under the feeling of the bonds and afflictions that await me, to say from the very heart, "Thy will, O Lord, be done."

Stephen Grellet once more safely reached his native country. On landing he remarks:

My dear friends accompanied me to Gosport on board the *Cartel Brilliant*, bound for Morlaix, with forty-one French seamen or soldiers, prisoners of war, discharged because of their incapacity for service, by ill health, &c. We came over the British Channel the 18th, but on entering the river, our vessel struck violently on a rock; the general outcry on board was that the vessel was sinking. I was then alone in the cabin, where I sat down endeavouring to have my mind centred in filial and reverent submission to the Lord's will, should he order that instead of the service that I apprehended I was called to on the European continent, I should lay down my life in sight of the land of my nativity. I was favoured to feel his Divine presence near, and an assurance that his omnipotence would not permit the loss of a single life on board by this event. I felt deeply, however, for my fellow-passengers; bitter was the lamentation of many of them, who from their very emaciated condition, did not appear to have many days to live: "What!" they cried out, with tears trickling down their furrowed cheeks, "after so much suffering, so many narrow escapes in the war, must we now perish within sight of beloved France, and not be allowed quietly to go and die there?" By the return of the tide, however, the vessel got off the rocks, and the next day we were favoured to land safely at Morlaix. The officers of police proceeded immediately to a very strict and minute examination of every part of my baggage and clothing, and even of my person; the lining of my garments, the inner sole of my shoes; everything about me underwent a close search,

to see that I had no secreted papers. That being finished, they inquired the object for which I came to France; they perused the certificates given me by Friends in America and London, they took notes of the whole and sent them to Paris, with my passports, and told me I must wait for an answer from Paris. O Lord! I am in thy hands, by thy directions and the putting forth of thy Spirit, I have come here; now in submission and confidence I wait to see what thou wilt do for thy great name! Thou canst remove mountains, and make a way even amidst the tumultuous waves of the sea.

I now endeavoured to wait and see if my blessed Lord and Master had not some service for me to accomplish in this place, for, possibly, for this very purpose, my detention here might be permitted. I became acquainted with an old man, poor in this world, but rich in faith, who appeared to be no stranger to the operations of the Spirit of Truth and vital religion. He cannot read, but he evinces that the law of the Spirit of God is written in his heart, and that his delight is to meditate thereon. I was soon also introduced to other persons, among whom I found spiritual-mindedness. One of these, a man 84 years of age, of much observation and learning, manifests genuine piety. I felt the more grateful on meeting with these, and other pious persons, with whom I had some refreshing and instructive religious opportunities, because it was then the time when the Papists celebrate what they call "the Feast of God." Thousands of persons had come into the town from the country round, and, accompanied by the priests, walked through the streets, carrying their crosses, and the consecrated wafer, before which they threw flowers and leaves, and burned abundance of incense. My soul was deeply grieved at beholding such a display of ignorance and idolatry. That evening a considerable number of persons having come to my inn, the excitement of the day prompted them to ascertain my views respecting the display that had taken place, which led them further to inquire into the principles of our religious Society. This opened the way for unfolding to them the great truths of Christianity; contrasting them with the pageantry they had seen displayed that day. Consulting together on what I had said, they appeared to come to the conclusion that our Society has discarded their many non-essentials, and the inventions of priestcraft, adhering simply to what real religion requires, whilst they have discarded real religion to give place to those various inventions and superstitions.

Having felt my mind drawn in love towards my fellow-passengers from England, who had gone to the hospital on their arrival here, I went to visit them, accompanied by a pious person, a friend of the Superior of the nuns who have the care of the hospital. I found that several of the

men had died shortly after they landed; others were very ill; and some appeared to manifest tenderness of spirit and gratitude for their escape from a watery grave. Several of the nuns having gathered together with their Superior, gave me an opportunity for serious communications on things pertaining to the Redeemer's kingdom and vital Christianity. Some of their minds were tender. I was with them nearly two hours; at our parting, they intimated that they had never before heard Christian doctrines so unfolded.

Finding that there were many English prisoners in the place, chiefly taken from merchants' vessels, I felt disposed to visit them, if leave could be obtained. This being given, they were collected together, none going in with me but the sworn interpreter and his son, to be witnesses on behalf of the police of what I should say among them. I found there some piously-minded persons; the Lord's presence and power were near; affliction, being shut up in prison, heavy losses of property, &c., had tended to prepare their hearts to receive the consolations that the religion of Christ offers, and gives to such as believe in it. Many of them expressed their gratitude to the Lord for this visit of love, comfort and consolation to them.

I continued thus variously engaged in and about Morlaix till the 18th of Seventh month, when my passport for Paris was handed me by the Commissary of Police. I made immediate preparations for leaving. My mind was bowed with reverence before the Lord, who, day by day, had made way for me privately and more publicly to advocate the blessed cause of Truth, and to exalt the Redeemer's name among a people, many of whom are sunk in ignorance and superstition, and many, also, to my deep sorrow, into great moral depravity.

On my way to Paris, I passed through several populous towns; much distress of mind attended me; the people appear very generally sunk in darkness, some amidst gross popish superstition, others wrapt up in the world that lieth in wickedness, and yet a heavy chastising rod continues to be over them; but in their trouble they seek not, nor return to the Lord, who alone can minister to their distress. I have felt deeply for many of them. O that their sufferings might be sanctified to them. There is now a very active conscription throughout France, to replace the army that has been destroyed in Russia. My heart has often been sorely rent when hearing the bitter lamentation of parents on parting with their last son, some stating that five or more of their children had perished in the wars, and now their last hope, in their advancing years, was taken away from them. I was much affected also when meeting on the road companies of poor youths, thirty to sixty fastened two and two

to a long chain, and marched off to the army: these being such as had manifested some reluctance in going there. How numerous are the distresses caused by war! The catalogue of sin, immorality, cruelty, bloodshed and misery that is entailed by it, is beyond description.

On his arrival in Paris, he was pleased to meet his brother, Peter de Grellet, with his wife and family; but in reference to the object of his mission, "very dull prospects were before him." The police regulations were very strict; he was closely watched, and had to exercise great care in all his movements. His religious services were, to a great extent, of a private character. His dress and deportment naturally led to inquiries, and these not unfrequently afforded opportunities for explaining the Christian principles of the Society of Friends, and of drawing attention to the great Truths of the Gospel upon which they are based. He was generally treated with "great civility;" and amidst all the discouragements which attended his solitary path, he could make the grateful acknowledgment, "The radiant beam of faith, now and then, opens something like a crevice through the thick cloud which surrounds me. It is a great thing to walk by faith, and not by sight,—to *live by faith*." He proceeds:

Soon after arriving in the capital of France, I went to see Pomier Rabans and Goep, one a member of the Lutheran church, the other of the Reformed. I had brought letters for them from England; they are both men of piety, especially the last; Rabans' father was eminently so; during the great persecution against the Protestants, he underwent great sufferings for his faithfulness to the testimony of Jesus, and for many years continued a zealous preacher to the persecuted Protestants, scattered over the mountains of the Cevennes. The constraining power of Gospel love and the Spirit of Christ were what he felt to be his call to the ministry, and his labours, with his piety and faithfulness, were greatly blessed. I heard many bear testimony to this, when I was on those mountains a few years since. Through the medium of these two men, I was brought to an acquaintance with several more of both denominations; also with some Roman Catholics, of seeking minds, who were dissatisfied with what they had discovered of Popish impositions and superstitions. I have had very interesting conferences with them, and also some private and more public religious opportunities, when,

sometimes most of the Protestant clergymen in Paris were present. On one of these occasions they manifested an inclination to inquire into the various principles maintained by the Society of Friends, particularly respecting Divine worship, the Christian ministry, the "ordinances," faith in and salvation by our Lord Jesus Christ, &c. I was helped of the Lord to open these various subjects according to clear Scripture doctrine, so that Truth brought conviction to their minds, and constrained their assent. I told them, it is of the greatest importance that our hearts should be converted to the Truth, and not our understanding merely convinced; for if the Truth reaches no further than the understanding, it can never produce fruits unto eternal life.

I have visited some of their Protestant schools, in which they begin to extend care toward the moral and religious education of the children. I had religious opportunities in some of them, when the children were brought into great tenderness. At the close of one of these, Goep appeared sensibly to feel the power of heavenly love that had been over us, and he earnestly desired, in a few broken expressions, that the children might treasure up, and often recur to such an unlooked-for extension of Divine favour to them. I have been particularly delighted in visiting their schools for girls, set up under the special care and over-sight of females of rank, whose minds having been brought under religious concern on their own account, now feel the same for the rising generation.

Pious persons of inquiring minds come frequently to see me at my private lodgings; some desiring to become better informed of our religious principles, to whom I sometimes hand books on the subject; several have requested to have Barclay's Apology, with which I can supply them, having many copies both in French and Latin. One of these was a venerable-looking old man, who, for some years, was a priest at Cambray; but, his mind being by degrees enlightened by the Spirit in the great truths of Christianity, his convictions became such as to induce him totally to retire from those forms of worship, and the ceremonies he had been in the practice of. Among the things that at first brought strong conviction on his mind, was the repetition from the pulpit or altar of that part of the Lord's prayer, "Forgive us our trespasses, as we forgive, &c.;" when pronouncing the latter part, he said, he knew it would be a lie for many present thus to say. He appears to have acquired much experience in the school of Christ, being a believer in the influences of the Divine Spirit; he says, he sensibly feels its operations in his own soul, to teach him, lead him, reprove or comfort him.

I have been visited also by a Jewess, the wife of a man of great wealth; she has become convinced of the truths of Christianity, but does not see

her way to unite with any form of worship, or ceremonies, or creeds, which do not harmonize with the pure and simple truths that she finds unfolded in the Holy Scriptures. She is in a very tender frame of mind, and appeared to have a heart open to understand and receive what I felt it my place to communicate to her.

The fact of my being in Paris becoming known, induces many to come and see me. Some of these, now on a visit in Paris, reside in various parts of this country, and as I hand them books treating of the great truths of Christianity, in several languages, a door is opened for the knowledge of our principles to become extensively diffused. This great eagerness for some of our books, has led me to see the necessity of having my stock of small tracts, especially, increased; I have, therefore, prepared some of these for publication, particularly the short account of our principles, &c. It was necessary, before they could be printed, that they should pass the examination and have the approbation of the Inspector of the Press. I had to go several times before the chief Inspector, on account of that part in the Summary of our principles which relates to war. They could not reconcile our upholding the peaceable spirit that the religion of Christ inculcates, with the warlike spirit that animates France, and their rulers. I was also summoned to appear before the Commissary of Police; he very closely and particularly inquired into every part of my life since I left France, at the time of the French Revolution; my reasons for going to America; my motives for becoming a member of the Society of Friends, and a minister among them; where I had travelled in America, and in England, &c.; what was my object in thus travelling, and whether I have any political one in view? I have endeavoured to answer all these questions separately according to truth, which has led to an exposition of many of our Christian principles, and also to proclaim to him and others present, the redeeming love, power and mercy of the Lord Jesus Christ. In connection with this, my certificates were read, and the good order of our Society before granting such was explained. I stated, that in the course of my religious engagements in England, visiting the prisons, poor-houses, &c., I had also meetings with the French prisoners of war, and that it was on the same errand of love that I had now come to visit this nation; that I had nothing to do with politics; my business as a servant of Jesus Christ, the King eternal and immortal, the supreme Ruler in heaven and on earth, was not to induce men to join this or that party, but to invite them all to come to Christ, so that through his Divine mercy they might, by his grace, become heirs of his kingdom, which stands in righteousness, peace, and joy in the Holy Ghost,—a kingdom where no enmity prevails, and wars are not

known; glory to God in the highest, on earth peace, and good-will towards men, being the song of its inhabitants. This also led me to unfold the ground on which the testimonies which our religious Society maintains against wars, oaths, slavery, &c. are based. After I had answered all these interrogations, and he had finished writing my replies, he made me sign the paper. He then took down from the shelves, on which were a great many boxes, alphabetically arranged, one, out of which he drew papers in which were recorded the time when I left France, as an emigrant, with others of the nobility, together with various circumstances attending; also a statement of the time of my last visit to France, and of my engagements; having compared all these with the answers I had now given to some of the same particulars, he said, "It was all correct." And then he took the whole to the Minister of Police, who appeared much pleased with the perusal of my certificates, and the care and good order maintained by our religious Society, not over ministers only, but over our members generally, especially over our poor, so that they never become chargeable to the public, whilst we contribute equally with our fellow-citizens to the support of the poor of the community. He had received from the Inspector of the Press a copy of the "Short account of our principles, discipline, and doctrine, &c.," which he had perused with care, before the printer was allowed to furnish me with any copy of the work. If they have placed the whole of these interrogatories thus signed by me, with the other documents they had respecting me, since I first left France, they have quite a history of my life thus far; and if they extend the same care and trouble towards others, how voluminous must be the accounts collected. I feelingly remembered, whilst in Paris, my concern to come here, during my visit to France a few years since, and the great exercise I felt on my mind on account of Buonaparte, but not being permitted to go then, I left France under much distress; and now that I am here, I have no wish at all to see him, were he now in Paris, and access to him easy to be obtained. The day of the Lord's visitation that I then felt to be extended towards him, appears to me to have passed away from him.

Here in France, nothing is heard of what transpires in Germany and Spain but the splendid victories of the Emperor's armies, and the multitude slain by them; their own losses are stated to be very small, and yet it is well known that fresh conscriptions are continually called forth; but such is the strictness of the police, that no true accounts are published.

Apprehending that the time of my departure from Paris was at hand, I endeavoured to make preparation for it, by obtaining the requisite passports, and by having also some private and more public religious

opportunities, with those pious persons with whom I have become acquainted. As they move in different ranks in life, and also belong to separate religious professions, Papists, Protestants, &c., I have been obliged to have separate meetings among them. These were held in private houses, and it would have been very difficult, if not impossible, to have had those persons promiscuously gathered together. Some of these parting opportunities have been solemn and tendering; but I wish I could see greater depth in many, a fuller redemption from the world, and more love to the dear Redeemer, manifested by acts of obedience to his well-known will. I have been mournfully affected in finding so few Bibles among them, even among the Protestants; but there is a prospect that an edition of the New Testament, put forth by Francis Leo, will soon be out of the press; it is now being stereotyped. I have succeeded, however, through Soulier, an aged and pious Protestant with whom I became acquainted in the south of France a few years ago, to discover in an upper room, a parcel of Bibles in sheets, of Martin's edition, printed some years since, but which have remained neglected. I have obtained about two hundred of them, had them bound, and sent in separate parcels to various parts, through which I expect to travel on my way southward. I hope now that such an interest begins to be awakened respecting the Scriptures, that the other copies, yet in sheets, will soon be put in a way for useful circulation.

CHAPTER XX.

Second Visit to Europe.

Departure from Paris.—Visit to Limoges.—Brives.—His Mother. —Montauban.—Toulouse.—Alby.—Rodez.—Montpellier.—Congenies, &c.

Leaving Paris, he proceeded to Limoges, and the scenes of his earlier days; and having spent some time amongst his relatives in those parts, he extended his travels to the south of France, to revisit the little community who profess with Friends in Languedoc. Of this journey, the following particulars are given:

I left Paris the 15th of the Eighth month, 1813. The first place where I made a short tarriance was Orleans. I met with few with whom my spirit could mingle. Profaneness and superstition are very prevalent; yet there may be piously-minded and retired ones, whom the Lord knows, though I am ignorant of them. The prophet thought that he was left alone in Israel, nevertheless there were seven thousand who remained faithful to the Lord.

I arrived at Limoges the 20th of the Eighth month. Many of my relatives, and of those pious persons with whom I had often mingled when here last, soon came to see me. I was comforted on finding that religious sensibility and tenderness are still the clothing of some of their minds. Among those to whom I paid an early visit were two cousins of mine, who, though no longer nuns in their convent—for during the Revolution those establishments were sold out by the government—still adhere to the strict rules of their order. Though, in many respects, under the yoke of superstition, they nevertheless possess genuine piety, and love the Lord Jesus Christ in sincerity and truth. I had a long and satisfactory opportunity with them. We had continued some time together in sweet fellowship of spirit; their minds were brought into great tenderness, whilst I directed them to "Jesus Christ, in us the hope of Glory," the Minister of the Sanctuary, our High Priest and only Saviour, through whom alone forgiveness of sin can be obtained, &c., when two of their

priests came in; one was the Grand Vicar of the Bishop, and, seeing that I was not a Papist, he soon began to proclaim damnation upon me, and upon all those who are out of the pale of the Romish Church, where only, said he, by confession to the priests and the pronouncing of their absolution, sin could be remitted; repentance and contrition because of our sins, he added, were not necessary—attrition alone, with the priest's absolution, sufficed; forms of prayer, uttered with the lip, though in language not understood, or in which the heart was not, were nevertheless prayers acceptable to God; so was also the prostration of the body before their altars, and the images of the Virgin Mary, saints, &c., though the heart might be lifted up in pride or vanity; he said, though a priest were ever so vicious in his life and conversation, yet, in virtue of his office, having received at his ordination the keys of Heaven, he had power to retain or forgive sin at his pleasure, and whatever he says in his priestly capacity ought to be received and believed as the word of Christ, whom he represents. The poor man went on to utter so many absurdities that the nuns seemed to be astonished at him. I found it in vain to say much to him, for on my attempting to do so he gave way to such passion as seemed to me would only lead him to add sin to sin. However absurd were that priest's assertions, I have heard many others advancing the same. I have frequently heard virtuous and pious females state what a great trial it was to them to have to believe that it was their indispensable duty to confess, and still more so when they know that the priest to whom they go to do so is a vicious and immoral man. It is no wonder that so many individuals should become infidels, as is the case in many parts of the Pope's dominions. One of these blind guides told me, "that though a man should so fully love God and his neighbour as to be able to act according to whatever the Gospel of Christ requires, yet if he did not go to confess he would be lost for ever."

I had several religious opportunities in families, and sometimes thirty or fifty persons collected together at private houses; public meetings in a country like this, could not be held, neither would the people understand what they are called together for. There are here some very tender spirits. They are all Roman Catholics, and there is not perhaps one Protestant within fifty miles. I visited also several small towns and villages near Limoges, and had some satisfaction in those visits; among others one to a relative of mine, who is the curate of Verneuil; but generally my mind has been under much sadness in beholding what gross darkness covers the people, and how with it vice and corruption prevail. These, I think, have of late greatly increased. The few soldiers who

have escaped being slain in the wars and have returned home have brought with them abundance of vice, which like subtile poison is diffused from them to those around them.

The Mayor here, having been my companion in early life, manifests much kindness towards me, and gives me free admittance to the prisons, poorhouses, &c., which I have visited. I distributed in them some copies of the Scriptures, which were received with gratitude. In one of the prisons I had all the prisoners collected in the yard; some of them, under the sensible feeling that the Redeemer's love was extended to them, were very tender in spirit, which they evinced by their tears; visits like these they had never known, said they, nor heard of before. The like sensibility was prevalent in the hospital, and, in a precious manner, among the nuns who have the care of it; a laborious charge it is. They are mostly young women of good families, who from benevolent and pious motives devote themselves wholly to the sick and aged.

Here, as in Paris, I have had several private visits from pious individuals dissatisfied with the various forms and ceremonies with which pure religion is veiled, and the very performance of which saps the precious life. One of those was a priest in high office in their church; he appeared under strong convictions, but how hard it is for a man to be willing to be accounted a fool by those who have hitherto considered him an oracle of God? Two others were nuns, among whom there appeared a greater disposition to receive the Truth in its simplicity.

On the 28th I had a solemn and tender parting meeting with my relatives and those pious persons here with whom I had been intimately acquainted. It was a baptizing season; the love of Christ was felt sweetly to flow, and they were earnestly pressed henceforth to evince that they love Him, not by words only, but by deeds.

Leaving the place of his nativity, he reached Brives, the residence of his mother, late in the evening of the 29th of Eighth month. He remarks:

I am much comforted in being permitted to be again with my beloved aged mother, who, since I was here, has, under the teachings of the grace of God, made further advances in vital Christianity; the scales of superstition that were once upon her eyes have now fallen off; her hope and confidence are no longer in the priests, or the Pope, but in the Lord Jesus Christ alone; her delight also is to read the Scriptures, a copy of which (in French) I left with her on my previous visit. Among the pious persons I visited soon after my coming here were the nuns of the hospital,

with whom I had such precious seasons of the Lord's favour six years ago. Their aged and venerable Superior continued in the greenness of the Divine life, manifesting Christian meekness and humility. Some of the nuns accompanied me through the several wards of the hospital, where various opportunities presented for religious communications, under feelings of Gospel love; some of these were with the inmates of the several wards, collected together; others were more private, near their sick-beds. There was an entrance for the word preached in the hearts of many of the poor sufferers; I left some Bibles for their perusal. On returning to the aged Superior, I found that, Cornelius-like, she wished that her household should share with her in the consolations she hoped for from my visit; she therefore had all the nuns collected; we were soon brought into solemn silence before the Lord, who baptized us together by the one Spirit into the one body. Then was my heart enlarged among them in the love of Christ, who was preached to them as the only Saviour and the Bread of Life; they were directed to enter into the temple of their hearts, sanctified by the Spirit, and there to offer up to God the worship well pleasing in His sight in spirit and in truth. That baptism which constitutes the new creature was set before them, and also the Bread of Life, on which this new-born child of God lives. As he is not born of man, nor of the will of man, but of God, so none of the doings or workings of man, can minister living bread to him but Christ alone, even through faith in His name. The next day a nun from another religious order, who sometimes visited my mother's, accompanied me to some of the prisons, which she attends once every week. At the close of two of the religious opportunities I had during that visit, and which were peculiarly solemn, to the contriting of many of the prisoners, that nun, under much feeling, entreated them to lay up in their hearts this visitation of Christ's love to them, who was revealing Himself to seek and to save such as are lost. There was something particularly pleasing to my mind thus to hear a nun as my co-worker directing sinners to Christ as the only hope of salvation.

Shortly after this I received a message from the nuns stating that one of their priests, on coming to the hospital, had seen the copies of the Scriptures I had left with them, and had manifested great displeasure, finding fault with them for having received them, and had taken them away; "but," said the nuns, "he has not seen the other books and tracts you have given us, and we shall take great care to keep them out of his sight;" among these were "No Cross, no Crown," and some smaller works of William Penn, a short account of our Christian principles, a selection of the memorials of deceased Friends, &c., &c., all in French.

I had several religious opportunities with persons of seeking minds, some of whom appear much weaned from Popery; one of these, a nephew of the late Bishop of Chartres, and a former close acquaintance of mine, came several miles to see me. "I am convinced," said he, "that it is only in retirement, in the school of Christ, and under the sensible influences of his Divine Spirit, that we can become convinced of the real truths of Christianity, and by the grace of God be enabled to put them in practice."

Amidst these engagements at Brives, S. G.'s mind was brought into much exercise on account of the horrors of war which came to his ears, and he writes in a letter to a friend, 5th of Ninth month:

Much heaviness attends me; the whole earth, all the elements seem in commotion—"wars and rumours of wars." How long ere the sword be again put into the scabbard, to be used no more? The Lord sends me an ambassador of peace to the nations, but the sword every where bereaveth. Did not the Lord, by his grace and good Spirit, sustain my often drooping and discouraged mind, I must yield to the weight of attending distress. Will He not cause the cheering beams of His sun of righteousness to dart out of the clouds of gloominess? "If the dead rise not," says the Apostle, "why are we baptized for the dead?" So, then, may not some of us say, "if there is no hope to see the end of these scenes of human misery, anguish and distress, why are we brought into the wrestling state?—why do we tread the agonizing path?" O, Lord, hasten the time when the end of thy chastenings over the nations shall be seen; and they, under Thy judgments, shall learn righteousness! I must, however, say, that He who was with His servants in their various and fiery trials in ancient days is with me in this land, as He has been in my former pilgrimages. He very graciously makes good his promise: "I will never leave thee, nor forsake thee." He keeps my mind, in a good degree, stayed upon Him, so that though the sea roar and dash its waves, His everlasting arm is near, my soul humbly and gratefully acknowledges. Most abundantly I can—I ought to sing His praise, to proclaim His wondrous doings."

His memoranda proceed:

I left Brives the 7th of Ninth month for Toulouse, stopping on my way to visit some piously inclined persons at Cassades, Cahors and Montauban.

At the last place I was much distressed on finding to what an extent the principles of infidelity have prevailed in the Protestant college there; several of the principal professors openly teach and preach doctrines repugnant to Christianity; so that Popish superstition on the one hand, and Infidelity on the other, threaten to destroy all sense of true religion. There are a few, nevertheless, preserved even in this Sardis to whom the name of Jesus is precious. In the college itself, Bonard, one of the professors, with whom I had been acquainted on my preceding visit to France, testifies boldly that Jesus is the Christ, and that there is no salvation by any other name than His. There are also a few visited and pious individuals who resort to him, and who show by their life and conversation, that there is a manifest difference between those who know, love, and endeavour to serve the Lord Jesus Christ, and those who love and serve Him not.

I came to Toulouse on the 10th, and, amidst very deep conflicts, I was comforted among a few precious spirits, visited servants of the Lord. It is beyond comprehension how man can be capable of giving way to such an excess of depravity, mirth and folly in the mids of so much suffering and distress, as there is publicly exhibited in this city. It was but a few days since, that, after a battle between the English and French armies, such a number of wounded soldiers were brought in that the streets were strewed with these, till places to remove them to were prepared; and so numerous were the amputations that, in several parts of the city, piles of legs and arms, like heaps of wood, were to be seen; nevertheless, in the sight of all this, there are public diversions, and great wantonness! How terrible is the scourge of war! What misery and sin are annexed to it! My soul is exceedingly sorrowful, my eyes and ears also deeply affect my heart.

The 12th of the month I came to Alby; this place was formerly inhabited by Protestants, who suffered so greatly during their severe persecution that it appears as if they had been totally destroyed; now Popish darkness and irreligion seem to have an undisturbed reign. I felt much distress in that place, from which I proceeded to Rodez, where I remained some days. I again found there a little door opened for religious intercourse with some Roman Catholics of tender and pious spirits, acquainted with vital Christianity. Here, also, I visited the prisons and the hospital, in all which I found individuals whose minds had been softened under their afflictions, and who were thus prepared to hear of Jesus the Saviour of penitent sinners, and the Comforter of the afflicted who flee to Him for consolation; great brokenness of heart, accompanied with many tears, was manifested by many of these poor

sufferers, at the several meetings I had among them. In the prisons I had also the company of some other persons, who appeared to partake of the visitations of the dear Redeemer's love, and the offers of His mercy, that were graciously extended. In the hospital, several of the nuns accompanied me; they appeared to feel great interest in my religious movements in the place, having, of their own accord, collected together those of the inmates who were able in some of the wards. It was remarkable to behold the silence and solemnity prevailing on such occasions among persons totally unacquainted with our religious Society, and our views and practices connected with the holding of our meetings for Divine worship. I had also a precious, baptizing season among the nuns assembled for the purpose; I am persuaded that many of them are very near the kingdom of God, and they might become bright and shining ornaments to the Church of Christ were it not for the ascendency that the priests, their blind guides, have obtained over them. I have been told here that the priests at Brives, on hearing that I had left the place, lifted up their hands in token of joy, because my presence, which tended to the overthrow of their superstitious fabric, was no longer among them.

I have visited in a prison a considerable number of young conscripts, called refractory, waiting to be sent in chains to the army. I found great openness in the soldiers, who have them under guard, and in their captain, who allowed me to have a religious opportunity with them, he and the guards also being present. It was a very tendering time; these poor young men sobbed aloud; I had no other consolations to offer them but such as the Gospel of Christ affords, and these are sure. I earnestly entreated them to believe in the Lord Jesus Christ, who could sanctify all their afflictions, or make a way for their release in a manner they did not know.

At Rodez he had much satisfaction in being with his brothers, Peter and Joseph. The former held the post of Receiver-General of that district, and had returned with his family from Paris, a little before his own arrival. His mother also had joined the circle of relatives. Towards the conclusion of his religious engagements in that neighbourhood, he remarks, in a letter to a friend, Ninth month, 20th:

I requested a religious opportunity with my brothers and their families, and my mother and uncle, which was readily granted. The Lord has very mercifully owned us to the contriting of many, if not all our hearts.

It is a day loudly calling for gratitude and praise, which have been offered on bended knees. It was a debt I owed—the Lord has helped me to discharge it. My dear connections have never been more precious to me, and I believe the Truth has never been more endeared to them.

I have last night felt fresh pressure on my mind, which has been brought on by sympathy with suffering humanity, particularly on account of the bloody scenes of war. Ah! what distress! what horrors! My very heart is broken—my bones and flesh are bruised. Is it to prepare me to hear of new scenes of devastation and cruelty? O Lord! when will the end of all this be? How long shall man be to man his most cruel tormentor?

Leaving Rodez at ten o'clock in the evening of the 20th, he travelled day and night over a mountainous and very rough country, and reached Montpellier on the 23rd of Ninth month. Resuming his memoranda, he says:

It was a trying parting from my dear mother; it may prove a final one. I parted from her with a grateful heart, believing that she has received the Truth in the love of it, and that all her comfort is in walking in it, though she may continue in the observance of some externals.

At Montpellier I found my dear friend, Louis Majolier, waiting for me. He had come from Congenies to meet me, and began to be under some discouragement at my non-appearance; but our meeting at last was grateful to us both. Some of the pious families I am acquainted with at this place I found under heavy affliction on account of the death of their sons in the army, and now, others of their children are being marched off also to the place of slaughter, or perhaps worse—to the sink of vice and immorality. Our meeting, both in private and collectively in a religious capacity, was solemn. The Lord is near and very gracious to the contrite in heart and the broken-spirited ones.

Accompanied by my beloved friend, Louis Majolier, I came to his hospitable house at Congenies on the 25th. The next day being First-day, I had two meetings among them, which were numerously attended; Friends and others had some expectation that I should be with them that day, and on that account they had come to Congenies from ten different towns or villages many miles distant. The overshadowing of the Father's love, and the melting influence of his Divine Spirit, were felt in such a powerful manner that the whole assembly, even the children, were broken into tears. The following day I had another very interesting meeting; one of their members who resides on the Cevennes mountains,

above St. Hypolite, having previously, according to the good order of our Society, obtained the approbation of Friends for his proceeding in marriage with a young woman of Congenies, the marriage was solemnized that day, which drew to the meeting a large number of persons both from the Protestants and Roman Catholics, among whom the Lord and his Truth were exalted.

Louis Majolier accompanied me after this towards the Cevennes, having two, and sometimes three meetings a day on our way thereto, and some of them were very mercifully owned by the Lord's presence. To one of the meetings in the mountains the people came from miles distant; the Mayor and the chief magistrates were among the number present, as well as the principal inhabitants. The testimony of Truth appeared to be received with gladness, and the Gospel, like a refreshing shower upon the tender grass, distilled down among them. After meeting, many of their old people, bathed in tears, taking me in their arms, desired that the Lord's blessing might rest upon me, and upon the labour of love bestowed that day upon them. The inhabitants of these mountains are generally Protestants.

At St. Hypolite, where six years ago I had a memorable meeting, I had now another highly-favoured one; the Commissary of Police, who had been so rude before, now treated me with all kindness and civility. He took upon himself to have a place prepared for a meeting that I appointed; he made choice of a very spacious, convenient building, had it properly seated, and during the meeting he took his seat by me. The place was crowded with Protestants and Papists. Though nearly all unacquainted with our religious Society, great silence and solemnity prevailed over that numerous company from the first of our coming together, and it proved to be a season of peculiar visitation from the Lord, by the extension of his love towards the people; many of them appeared to be sensible of it. O that fruits may be brought forth to the Lord's praise and glory! At the close of the meeting, an old Popish priest, residing in that town, came to me and expressed his gratitude for the favour and mercy that the Lord had granted us that day, and added, "that since the Lord Jesus Christ had thus chosen me for his instrument to preach his glorious Gospel of life and salvation, I should go and proclaim it throughout all their towns and villages, seeing what great good might be done thereby." I stated in a few words what the duty of a servant of the Lord is—that he is not to direct his own steps, but in simplicity and faithfulness to go only where the Lord sends him, and to speak that only which he is commissioned to do. To which the old man with tenderness assented. The two ministers of the Protestant Church came to me at my

lodgings. Gautier, who had been with me before, continues to evince that the truth is precious to him.

I returned to Congenies the 5th of Tenth month, when my attention and labours were very particularly directed towards those in religious profession with me; I hope they have not been unavailing. I had also meetings among the inhabitants of Congenies, and in the towns and villages thereabouts, where the Protestants have generally manifested much openness; but in several places the Popish priests now try to prevent their people from coming to our meetings; many of them have nevertheless attended. Some of the meetings in this southern part of France have been held out of doors, as frequently no place sufficiently large to accommodate the people could be obtained. It has been therefore a laborious service to me, especially as I am mostly obliged to walk from one place to another; but my good and gracious Master has helped me every way, blessed and holy is His name.

The 9th I went to St. Gilles on foot; this gave me an opportunity for silently musing, and pouring forth my soul before the Lord; my heart was contrited under a grateful sense of the help and strength whereby he has enabled me, his poor and feeble servant, to proceed in the great work for which he has sent me into these nations, and in which I have been engaged single-handed. Thus far way has been made for me in a manner extraordinary to myself; for though in several instances I have heard of threats made against me by men in power, yet to this day I have had no interruption in my religious movements. But the weight of the further services that I have to perform at times overwhelms me; O Lord! in Thee only is my refuge and strength.

I have found those professing with us at St. Gilles in a very low state; in some of them the spark of Divine life is nearly extinguished; my visits to their several families have been attended with close searching of heart; with some of them it would appear as if the fresh invitations of the Redeemer's love, now extended, might, if they be faithful, renew them again, so as to hold their religious meetings with more propriety and advantage. There are, nevertheless, two or three here that have kept their integrity in the Truth; one of them, Francis Brun, has a precious gift in the ministry. Several of the meetings I have had with the inhabitants have been to some satisfaction, but my soul has deeply lamented over many of them.

The 12th I had a more satisfactory meeting than any of the preceding ones in this place; some manifested much tenderness, and appeared to be in earnest in their desire to walk more consistently with their Christian profession. I had appointed that evening a meeting at Nismes;

notice of it was sent there by a pious Moravian, named Jalabert Blanc, who also undertook to have proper information of it given to pious persons in that city. As I could not procure any conveyance to take me to Nismes, I had to perform that journey also on foot, which prevented me from getting there as early as had been anticipated; finding on my arrival that the hour at which the meeting was appointed had come, I went directly to the house. About eighty persons, some of them Moravians, soon collected; silence and great solemnity prevailed. The blessed Redeemer rendered us partakers of his gracious promise to the two or three gathered together in his name. Whilst we were thus assembled, two officers of the Gendarmerie (police) with some soldiers came in and took their seats; the meeting continued some time in solemn silence before the Lord; many present were worshipping the Father of spirits in spirit and in truth. Some of them even evinced that they were prepared to offer unto the Lord the sacrifices of a broken heart, and of a contrite spirit. He gave me a solemn testimony to bear to his blessed Truth, and to the great love of God to us through his beloved Son Jesus Christ, our blessed Redeemer. Towards the close of the meeting solemn prayers and supplications were offered up on bended knees to the Lord God and the Lamb, through the Spirit. The whole assembly were broken into tears, and with the most tender affection, took their leave of me. The officers of police came with the others to shake hands with me, having also tears in their eyes. After I had come into the street they followed me, and one of them, who was the Lieutenant of the gendarmes, drew very politely towards me, and after making several apologies, told me they had been sent by the Prefect of the Department to apprehend me, and had orders to bring me before him. They stated that they had been in search of me for some days—had been as far as the Cevennes, but that I was gone from the several places I had been at before their arrival there; at last, having heard that I was at St. Gilles, they had rode all night to meet me there, and had been much disappointed on finding I had left that place also; they hoped to have overtaken me on the road, but being again disappointed, were going to make their report, when, hearing of the meeting, they thought they might there hear of, or perhaps find me. Now they could bless the Lord for having permitted them to attend such a meeting, and so sensibly to feel the visitation of His redeeming love, adding how trying it was therefore to them to be under the necessity of taking me to the Prefect. I encouraged them to do their duty, and said that I was ready to follow them immediately. They were somewhat reluctant to proceed before giving me an opportunity of taking some refreshment, for they saw how exhausted I was after the

exercise of such a meeting, and the fatigue I had endured from walking all the way from St. Gilles, after a meeting there; but as it was then past nine o'clock it was thought best not to put off going to the Prefect. He, at first, gave me a rough reception, because of the many and large meetings he had been informed I had had through the country, and threatened what should be done to me, but that for the present I must go to prison, and wait till he could send to Paris a statement of the whole case. I told him that the Minister of Police was not ignorant of those meetings, for I had given him in Paris a full statement of the nature of my religious engagements in other places where I had been, and what I proposed to do as I travelled through the nation, &c. The Prefect, after a while, took the officer aside to inquire of him what had passed in the meeting. I heard the officer give him a pretty accurate short statement of it, concluding with these words, "I have never heard any one speak in such a manner before; the whole assembly was melted into tears." After further consultation, I was told that I might go for the night to my hotel, but must return next morning at nine o'clock. It was pretty late by that time, but though spent in body, my spirit was refreshed of the Lord; the joys of whose presence, wherein there is life, had been in a gracious manner dispensed to me that day, and I felt great peace in resigning myself to His will, whatever He might permit to be done unto me. I went to the Prefect the next morning at the time desired. I was now received with more civility; many inquiries were even made with apparent interest into the nature of the Christian testimonies of our religious Society, and of my object in having such meetings "to which," he said, "the people are flocking in such crowds." On finally parting, he manifested good will towards me.

Having thus narrowly escaped the walls of a prison at Nismes, S. G. took a short journey to Montpellier, and had several religious interviews with pious individuals and families there, "the Lord refreshing them together." From this little digression he returned to Congenies, to mingle once more in Christian sympathy and fellowship with those of his own religious profession in that neighbourhood, before leaving the South of France to pursue his mission elsewhere. During his late visit, he had "found among them the same tenderness of spirit as before; but the same weakness also abounded." His heart had been again enlarged among them in the love of the Gospel, and he had laboured abundantly, both publicly and from house to house, to establish them in the

Truth as it is in Jesus, and "to set in order the things that were wanting." He was now about to take his final leave of them. The day before his departure "Friends from different parts met together," and, after a meeting for Divine worship in the morning, and an interesting conference on the affairs of their little community in the afternoon, "their hearts overflowed with gratitude towards their Heavenly Father, thus mindful of them." "Mine also," he remarks, "has overflowed, in that the Lord has given us proofs that he has not forsaken that people—that he has yet a seed among them, which he cherishes and visits." The next day, 18th of Tenth month, he adds:—

This morning I have taken a solemn farewell of Friends who have come generally to Maglier's. The Lord's power has broken in upon us in a remarkable manner. A most solemn silence covered us. Truly the spirit of prayer and thanksgiving was upon us. It is indeed the end that crowns all. I had at last to tear myself from the arms of these dear friends, some of them following us even to Nismes.

CHAPTER XXI.

Second Visit to Europe.

Marseilles.—Nice.—Genoa.—Turin.—Geneva.—Lausanne.—Bern.—Zurich.—St. Gallen.

Quitting Languedoc and the Cevennes, Stephen Grellet went to Marseilles. Thence he "essayed" to go into Italy, but not being "suffered" to penetrate that country further than Genoa, he proceeded, by way of Turin and Chambery, to Geneva, and some of the principal towns of Switzerland. His services as a minister of the Gospel, during this journey, were chiefly confined to private interviews with pious individuals or families, and little companies of persons whose hearts had been directed "into the love of God and the patient waiting for Christ." Interesting particulars of this visit are given in his memoranda.

Coming through Avignon and Aix, I paid some visits, particularly at the latter place, to pious Roman Catholics, and reached Marseilles on the 23rd of Tenth month, 1813. Here I was again very kindly received by Malvesin, brother-in-law to Mollet, from whom I experienced genuine hospitality.

The little company who, since my visit to this place six years ago, have continued to meet together for Divine worship, have received me with much cordiality. We were several times refreshed together in our little select meeting. The Lord also very graciously owned some more public meetings I have had here, and visits paid in the love of Christ to several families, where the bread that He gave me to hand to them was blessed by Him.

S. G. had come to Marseilles with the prospect of going to Italy; and he was now brought into great conflict in looking at the accomplishment of this service. It was a time of war; he

was alone; the roads were much infested with robbers; and he was not easy to join the caravans of ordinary travellers, accompanied by armed men. But "offering up his life and all to the Lord," he was afresh animated to put his trust in Him, and to be faithful in his service. His "path of religious duty appeared clear towards Italy," but he felt restrained from taking the accustomed route through Mont Cenis, &c. Without going a long distance round, there was no other course, except a very difficult one over precipitous mountains, by way of Nice. "After deep conflict and earnestly praying to the Lord for right direction," he believed it right to choose the latter apparently impassable road: "assured that the Lord could carry him through all, he reverently bowed before Him, and, trusting in his Divine guidance," he left Marseilles on the 30th of Tenth month, and reached Nice in safety. There he thus continues his journal:

At this place my distress has been great. My heart is deeply affected by all I hear and see. I do not know when I have seen so many Romish Priests together as here, or so much levity as is exhibited by that class of men. They have been celebrating "The Feast of the Dead," and truly they appear dead to God and his truth. On the other hand, I hear of the numerous bands of brigands that frequent the road I am going to travel. But, surely, the Lord is a refuge and strength in time of trouble! Blessed be his holy name! I have found him so again at this time. My faith in his gracious promise, that through fire and water he would be with me, has been renewed, and therein strength has been given again to commit myself and my all to Him.

The first place I came to was Mentone, a very beautiful little town at the foot of the Alps, whose summits are covered with perpetual snow. The narrow valley in which the town lies is by the side of the Mediterranean Sea. The heat of the weather would be unbearable, were it not that the air is very pleasantly tempered by the ice and snow above. The orange trees are abundant in that valley; they grow to the size of our apple trees, and are planted like our orchards; they are continually blossoming and bearing fruit which is of the best quality.

I had a letter of introduction given me by Kothen, at Marseilles, for Maurice Berea, a friend of his, a pious Roman Catholic, who resides at his country-seat, near the town. I went to see him, and met at his house several persons who, like him and his wife, are piously-minded. To be

in company with such, especially after what I had suffered at Nice, on account of the gross darkness and irreligion, was truly refreshing to my spirit; I felt free to accept the pressing invitation to tarry the night with them. Among other visitors was a sister of M. Berea's, whose husband, General Partenai, is at present a prisoner of war in Russia, and bears an excellent character, very uncommon for men in his station in these days. His wife is not behind him, for she possesses a tender and pious mind; her great humility, with her many charities, evince her endeavour to walk as a disciple of Christ. In the evening, the whole family being collected together, we had an opportunity for religious retirement, and for the worship of God. He condescended to open the spring of the ministry of his Gospel among us, to our mutual refreshment and edification, and the contriting of our hearts before him. There was present a Popish priest, an old Dominican friar, who appeared astonished at what he heard and saw, but he did not attempt to show any opposition. The next morning M. Berea accompanied me back to the town. He is in the meridian of life, and a man of bright parts; but from a sense of religious duty he has withdrawn from the world's pursuits, to live in retirement in this sequestered but beautiful and fertile spot, covered with vineyards, olive, lemon, orange, almond, fig and other trees; the hedges lined with pomegranates, myrtle, rose, green-aloes, &c.

I now proceeded towards Genoa, through Savona. The Lord was pleased to bring me safely through that journey, notwithstanding the dangers and difficulties attending it; neither did I meet any of the robbers so much talked of, and though I had very coarse accommodation, I generally met with civility from the people. I found that the road, as it had been described, lay over high rocky mountains, by the side of great precipices, and so narrow that a mis-step of the mule would have precipitated us to a great depth. Sometimes even that narrow path was covered with rolling stones, and so steep that it was like ascending or descending a staircase. I was favoured to pass all this without injury, though once or twice my mule stopped short, refusing to go forward, till my guide, who had kept behind, coming in sight, had only to speak and the mule went on. The scenery before me was frequently very grand, so that with admiration I could not help crying out, "Great and wonderful are Thy works, Lord God Almighty, &c." Surely His works do praise Him. A project is being carried out to render this road even superior to the one through Mont Cenis; should they complete it, it will be one of the finest roads in Europe. I met numerous companies of priests and friars in almost every village.

From Savona to Genoa the road is so good that I travelled in a wheel

carriage; it passes through a very fine and fertile country, having a great number of large and nicely finished houses, with handsome grounds attached to them.

Soon after my arrival at Genoa, I became acquainted with the Swedish Consul, a pious man; he introduced me to several others like-minded with himself; among those he brought to my lodgings to see me was an Italian, to whom the Consul had given the perusal of the short account of our Christian principles that I had presented to him, with other books of a religious kind. He was so delighted to find in that tract sentiments so in accordance with the convictions made on his own mind, by the secret but powerful operations of the Divine Spirit, that he came to me with a very full heart, rejoicing that there were others convinced of the same Gospel truths. We had a very affecting and interesting time together, the Consul also being present; he, like the Italian, is a man of great information and learning; but above all, both evince that they have learned in the school of Christ. I presented them, among other books, with Barclay's Apology, in Latin, which they received with gratitude.

The way was now opened for my having several small meetings, composed of from fifty to sixty persons, Protestants and Papists, generally of pious, seeking minds, so that the Lord's baptizing power, and the comforts of his Divine Spirit endeared us to one another, and refreshed us together in his presence. I had also a precious meeting with some of the Waldenses, who have retired from the valleys of Piedmont, and reside here; there are about one hundred. Some of these meetings were held at my hotel, the owner of which, being himself a pious man, and one of the Waldenses, the people were more free both to attend the meeting and to see me in private. It was often very pleasant to find in these visitors such as evinced that they were dissatisfied with their popish tenets, and sought after a better way. Copies of the Scriptures which I presented to them were very acceptable.

During my tarriance at Genoa, I was introduced into very close exercise of mind and trial of faith. Deep had been my concern on account of various parts of Italy—Rome, Naples, &c.—places that I had felt for in years past, with an apprehension that I should be required to visit them in Gospel love. I thought that the time had come for me to engage in that service, especially as I was then in Italy. Finding, however, that it would be impracticable to go by land to Rome, on account of the numerous bands of robbers that attacked travellers even when escorted by large companies of soldiers, I concluded to try to go there by sea, by way of Leghorn. As I was going to engage my passage for that port, my mind was introduced into unutterable distress—gross darkness seemed to be

before me, whilst a bright stream of light was behind; I stood still for a while, and found I could not go forward. I returned to my lodgings, and in my chamber poured forth my soul unto the Lord, entreating him to direct me aright. He knew it was in obedience to his Divine will that I had come to these nations, and that to his Divine guidance and almighty protection I had wholly committed myself and my all. He very graciously condescended to be near to me in my distress, and to hear the voice of my supplication. He gave me to see, and strongly to feel, that to Rome, Naples, &c., I should indeed go, that I had baptisms there to be baptized with, but that the time for it had not yet come, and the language of the Spirit was to proceed with all speed for Geneva and Switzerland. My soul was greatly humbled and tendered before the Lord, who thus condescended to instruct his poor servant, and to direct him in the way which He would have him to go. I remembered with awful reverence and gratitude the gracious promise made me, before I left America, when, contemplating the extent and magnitude of the Lord's work to which I was called, my soul was dismayed: "I will teach thee and instruct thee in the way in which thou goest, I will guide thee with mine eye." Now I saw how wonderfully my blessed Lord and Redeemer fulfilled his Divine word, and he also renewed a little faith in the safety of his guidance and almighty protection.

I soon agreed with a person to take me in a carriage to Turin, for which place I set off the next day, the 13th of the Eleventh month. There was only one other passenger with me. We had proceeded a very little way out of Genoa when, meeting with another carriage going back empty to Turin, our coachman stopped and began to bargain with the driver about taking us there. It was a long time before we knew what they were about, and after we found it out, in vain did we represent to our coachman the impropriety of such conduct, and urge his going forward; he remained deaf to our entreaties. As we could not help ourselves, patience was our only resort; we were however amused at being thus sold out on the highway. After some hours detention, we proceeded with our new driver and carriage, but we had not travelled far when we overtook another carriage going to Turin with four passengers. The two drivers bargained about us, which took them a long time, and the result was that we were sold a second time, and were now six of us crowded together, and we could not obtain any redress by complaining. It took us four days to accomplish the journey, which we were favoured to do in safety. We had several alarms from the robbers; of their depredations on travellers, and of the murders that were almost daily perpetrated by them we had heard dismal accounts, but the Lord condescended to

preserve us in the midst of dangers, blessed be His name. Many of these robbers are said to be conscripts who, unwilling to go to the army, have fled to these mountains, and for want of means to obtain food are now driven to acts of desperation, to the terror, not of travellers only, but of the inhabitants also. Large numbers of them join together in their acts of plunder, and when too strong a force comes against them they retire into the fastnesses of the rocky mountains.

I arrived at Turin late in the evening of the 16th. I had letters from Genoa to some pious persons here, to whom I have paid, or from whom I have received, some interesting visits, and I have had several religious opportunities with them. One of these, Vassally, formerly a Popish priest, is in an inquiring state of mind; several others manifest much tenderness of spirit; among them are two physicians and some professors of the university. Through the medium of these, many persons met me at my lodgings for religious purposes, who made many inquiries respecting our Christian principles and doctrines. Several of these, like Vassally, have been Popish priests, but their eyes having been opened to see the inconsistency of Popish superstitions, they could no longer, with peace of mind, officiate in that capacity. I had also a very interesting visit from the Chaplain of the Prince of Sardinia, who made sundry inquiries respecting my views on various of their tenets, among others the authority of the Pope and his clergy, their sacrament of the mass, transubstantiation, confession, and absolution, invocation of Saints, the Virgin Mary, &c., &c. I was favoured so to answer his inquiries as to induce him to wish to know more of the principles of our Society. He requested that I would favour him with some books treating thereon, having heard that I had such with me; I presented him with some accordingly, with which he was much pleased. I frequently find persons who have a great disposition to obtain books of this kind, and I am glad to have it in my power to furnish them. It has been a matter of surprise to me that though my baggage has been so often narrowly examined since I entered France, and in Italy, yet my books, Bibles, &c., have not been taken away.

On coming to Turin my mind was turned with strong Gospel love towards the Vaudois in the valleys of Piedmont, not far distant. I did not know but that it might be a suitable time for me to discharge the debt of love which I have long felt I owed them; but, seeking for the Lord's direction, my way has appeared totally closed. I have felt as if I must proceed with all speed for Geneva; the impulse on my mind was as if I must flee for my life; surely the ways of the Lord are above our ways! vain would it be for poor man to inquire why or wherefore it is so? At

least I found it so with me. Under the conviction that my only safety was in simple obedience to the Lord, I have said, "Thy will be done," and I have accordingly taken my passage in a carriage going to Geneva.

After travelling five days and nights, he arrived in that city, and remarks:

As I proceeded on my way, I felt that I was leaving a heavy weight behind me, and that a bright light shone on my way forward; such peacefulness accompanied me that I did not feel any weariness from the journey; the consolation of the Lord was so richly extended to me that my soul was poured forth in reverent gratitude before Him, surprised, nevertheless, in having been thus driven to Genoa, and now brought to Geneva; surely the Lord has wise designs in all this, though I do not understand it.

It was soon manifest that there was, indeed, "a cause" for this visit to the "city of Calvin, of Farel, and of Beza," and that it was peculiarly well-timed; Geneva had sadly fallen from its ancestral faith, and proved how vain are historic names, orthodox creeds, and Scriptural formularies when the Spirit ceases to animate the lifeless form. The clergy at that time were, with scarcely an exception, Socinian; and there is ground to believe that S. G.'s labours amongst them were permanently blessed. The journal continues:

Soon after my arrival, I called on some individuals for whom I had letters. Among these were Vaucher and Duby, both professors of theology at the university here. After a pretty long conference together, during which they appeared to take great interest in the object of my thus travelling in these nations in the love and service of the dear Redeemer, they made various inquiries into the nature of our Christian profession, and told me that that evening there was to be a general meeting of all their clergy, and gave me a pressing invitation to meet with them. On the first mention of it I could not accept the invitation; I even recoiled at it, but the more I tried to put it away, the stronger the weight of it came upon me; so that I could only give for answer that I would take it into consideration. I went back to my inn, and after waiting on the Lord, and earnest prayers that he would direct all my steps in his Divine counsel, I found it would be my place to attend that meeting;

I felt it nevertheless a great cross, being very sensible of my want of qualification as a man to appear thus alone among so many wise and learned men and high professors. The weight of exercise and distress, however, under which I had been at Montauban, and other places, on account of the principles of infidelity I found disseminated by some of the clergy among the Protestants, together with a desire I had often felt to have an opportunity to plead with them on this account, came forcibly before me, with a fear of now flinching from bearing my testimony for the Truth when a door appeared open for it. Moreover, I felt that it might be in part for this purpose that the Lord had brought me here with such haste. About the time of their meeting Vaucher and Duby, accompanied by Picot, their President, came to wait upon me. I found fifteen of their ministers collected together, with the three Professors of Theology. I felt very low indeed among them, like a poor stripling, but was favoured in calmness to have my mind stayed upon God. They were informed of the invitation given me to sit with them on this occasion; but I thought it proper to request them to proceed with the business for which they had met, as they would have done was I not present. They answered that they could meet at any time to transact their business, but that they might never have another opportunity of having me among them, and therefore desired to know if I had any objection to answer a few questions they felt disposed to ask me, not for disputation, but for information. I told them that I was willing to answer all their inquiries with Christian candour; indeed I felt the love and power of the Redeemer to be over us; His gracious promise to his disciples that it should be given them what to say or to answer, when they should be brought before kings and rulers for his sake, was very sweetly and encouragingly brought to my remembrance. They inquired of the nature and qualification requisite for a minister of the Gospel, of Divine worship—what renders a man a true member of the Church of Christ, of baptism and the supper; then passed on to perfection, election, reprobation, and dwelt very particularly on redemption and salvation by our Lord Jesus Christ. I endeavoured to answer them in as concise and clear a manner as the Lord enabled me to do on all these and some other very important subjects. Among the questions respecting the Divinity and Godhead of the Lord Jesus Christ; one of them said, "if Christ is from eternity, why is he called the first-born of every creature?" This fully opened a door for me to testify to the Lord Jesus Christ in his various offices and attributes, being true God and true man also, who is from everlasting to everlasting. It also prepared my way to speak of my great distress at Montauban, and particularly to lay before them the

great responsibility which rested upon them on account of the infidelity which was thus promulgated by men who had been sent there from this university. They heard all I had to say in answer to their various questions with becoming attention; seriousness and solemnity prevailing over us during the whole time that we continued together, upwards of three hours. At the conclusion they said: "This has been to us a season of instruction and edification."

Thus has the Lord been pleased to help his poor servant, and to magnify the great and adorable name of Jesus, my Saviour.

A wide field was now set before me for religious labours among serious individuals, both among the wealthy inhabitants of this city and those in humble life. I found several companies of these in the practice of meeting frequently together for religious edification. I had some very solemn and tendering seasons with them; a number of these meetings were also held in the houses of some of the Protestant ministers. Among others I had several at Dumoulinier's and Demalleyer's. I was several times much comforted with Mary Ann Vernet and her family, where several more of that class met us; some of these evince that they have learned in the school of Christ, and are well acquainted with his Law, written in the heart.

Eight of their clergy called at one time upon me, wishing to have further information on certain subjects, particularly the ministry, spiritual worship, baptism and the supper. They appeared to be in a tender state of mind, particularly Gideon Gabaret, Pastor of Zully, who wrote me afterwards a letter which more fully exhibited the exercise of his mind, and his honest desire to come to the knowledge of the Truth.

My dear Master has given me much service among that class of men. I have been much exercised on their account, because of the Socinian principles which have crept in among them. May they treasure up these days of labour amongst them. After I had in simplicity and sincerity, once more set before them the consequences of the baneful principles of Socinianism, several of them said they were almost persuaded; I would they were altogether so. My dear Master has enabled me clearly to lay before them what is the dispensation of the Gospel. Blessed be the Lord for this renewed help of his Holy Spirit to testify of his Truth and power among the great and wise.

I have been at several of the villages about Geneva, having some very solemn religious seasons among them. Truly, the Lord has a precious seed in these parts; may they keep very near to him who has revealed himself to them as the beloved of souls, the Lord their Redeemer.

During my tarriance here I have had a little unfolded to my view why

the Lord has led me about in such a remarkable manner, to deliver me from the bonds and snares that were devised against me. I now learn that the Prefect at Nismes wrote to the Minister of Police at Paris respecting me, as he told me he should do. He received an order from him to have me arrested, and sent to Paris. In consequence he sent his gendarmes after me to Marseilles, expecting that I was still there; but finding that I had left that place for Italy, they did not think I could have attempted to go there by that difficult road, through which the Lord directed my steps, but that I must have followed the highway through Chambery and Mont Cenis; and finding that I had not passed through Chambery, they reported to the Prefect that they could not discover where I had gone; and again, why I have been prevented, in such a remarkable manner, from going towards Rome, or even among the Waldenses, and felt myself constrained to come here with such speed, is now explained as being a very merciful interposition of my blessed Master, under whose guidance I desire to be kept. The armies of Buonaparte have met with signal defeats in Germany, at Leipzic, and in several other places, so that the survivors of his once large army, are hastily retiring, some over the Rhine to France; and the army of the king of Naples to Italy, by way of the Tyrol, the Simplon, &c.; so that I had hardly left Italy when they began to arrive, closely pursued by the Austrians. A delay in Italy of a few days longer, might have shut me up there, as there is no possibility, at present, for anybody to pass away from their lines; neither could I now escape from Chambery. Thus have I been delivered from two-fold dangers,—from being carried to Paris as a prisoner for the testimony of Jesus, or shut up in some corner of Italy. Bless the Lord, O my soul! trust forever in the guidance of his Divine Spirit, who alone can and ought to direct thy steps, and all thy movements, especially in the service of the ministry of the Gospel, to which he has called thee.

More than a week had now been closely occupied with religious engagements in and about Geneva, and, kindly furnished by his friends there with introductions to pious individuals in various parts of Switzerland and Germany, Stephen Grellet left that city. At Lausanne, he met with many of the followers of Madame Guyon, called Pietists. Respecting these he remarks:

They spend much time in religious retirement, and their meetings for Divine worship are mostly held in silence. I had several religious opportunities with them, in which a real religious exercise appeared to prevail to

wait upon the Lord, and to worship Him in spirit and in truth. Some of these seasons were times of refreshing from the Lord's presence, who is near to those that wait upon him. I also visited these people in their families, and I was comforted among several of them, who are of the poor of this world, but rich in the faith which is in Jesus Christ our Lord. Some of their leaders, however, under a high profession of spiritual-mindedness, are but little removed from superstition, very nearly bordering on Popery, though they keep the mass of their adherents unacquainted with their mysteries, as they call them; these being above their capacity to comprehend. It is, I have told them, a happy ignorance for them; sufficient for them is the simplicity of the pure Truth.

Bern, Twelfth month, 12th. On my arrival here, I found the inhabitants in much anxiety and distress; parts of the army of Italy, in their retreat, have passed through this place, and left a contagious fever, which in many instances proves to be mortal. A number of persons attacked with it did not survive more than a day or two. I was several times much affected on being told in the morning of the decease of pious persons whom I had been with at meeting the preceding evening. Great seriousness prevailed over many minds, and our meetings were solemn baptizing seasons, attended by many pious persons, rendered still more serious under the present aspect of things. The Austrians, it was known, were on their march towards Bern, intending only, they said, to pass through it, in their pursuit of the French; but the rulers of that Canton could not yet agree to grant them the liberty to do so; if refused, there was an apprehension that they would do it by force, in which case, a great effusion of blood must be the consequence.

At this juncture he was himself taken ill with the prevailing epidemic, and for several days his recovery seemed doubtful. In reference to this he says:

Several pious persons I had become acquainted with came to my inn, very kindly, to minister to me. They thought that there was but little prospect of my surviving the attack; but my mind was preserved in great calmness, in resignation to the Divine will, feeling at the same time a renewed confirmation, that the service for which the Lord has sent me into Germany must be performed, and that I should be enabled to surmount all difficulties and dangers to which I might be exposed. That sickness was a season when my faith and confidence in the Lord were renewed. My strength soon returned, after the fever left me; and a door being set open before me for religious service, I was enabled, with

diligence, to attend to it, both in private families and smaller or larger meetings. As many of these were held among persons who spoke the German language only, I was obliged to make use of an interpreter. In this service L'Orsa, a pious Protestant minister, very kindly assisted me, translating for me from the French, which he did with much feeling, and at times, with great tenderness of spirit.

I left Bern on the 24th of Twelfth month. As I was passing through the gates of the city, I met the advanced posts of the Austrians coming in, and the whole way to Zurich I found the Austrians on their march to France. They treated me with civility; but finding the towns crowded with soldiers, and the inns occupied by them, I travelled night and day without stopping, except to take some refreshment. I have found here in Pestalozzi (a banker of Zurich) a very kind and faithful friend; he has devoted much of his time, during my tarriance in this city, to going about with me, and acting as my interpreter whenever it was requisite, both in families and in larger congregations; as I have had several meetings, and the mass of the people understand the German only.

In the widow of the late Lavater, and in many branches of her family, I have found genuine piety. Christian lowliness, meekness and humility, very conspicuously prevail among several of them. One of the daughters married to George Gessner, one of their clergymen, has been largely taught in the school of Christ, and is well acquainted with the influences of the Holy Spirit, by whose guidance she manifests a desire that her steps should be directed. This is also the case with her sister Louisa. Gessner also is a man of piety, who sees beyond forms and shadows. I have had several precious religious opportunities with them and their numerous relatives; their hearts were open to hear the testimony of Truth. Gessner has also opened his house for more public religious meetings. This has been the case also with Antistes Hesse, an aged man, the head of the clergy in this Canton; he is green in old age, and of a very tender spirit. On one occasion, when, at his request, I had given him an outline of the views entertained by our religious Society, respecting the new birth, the Christian baptism, the bread of life on which the renewed man feeds, on worship, ministry, the church of Christ, faith in our Lord Jesus Christ, his various offices, redemption and salvation by him, together with the gift and operations of his Divine Spirit, he, with much tenderness, expressed his gratitude in that the Lord has raised himself a people among whom the standard of Truth is lifted up, and the Gospel in its purity is proclaimed. "I have read and diligently studied the Scriptures," said he, "in Greek, Hebrew, and Latin, but it is in the school of Christ only, through the teachings of that Spirit by which alone

the things of God can be known, that I have learned that those things you have now set forth are true."

This place was crowded with Austrian and Hungarian troops; many of the officers put up at the hotel where I had taken my lodging. I felt it to be my duty to take my meals with them at the public table; I thought there was a service for the Lord in it; I soon found it was the case, for my dress, manners, and language, attracted their attention, and drew forth their inquiries into my religious principles, in respect to war, in an especial manner. I was much gratified to find among that class of men, the Hungarians particularly, so much sensibility as they manifested. "Thankful should we be," said some of them, "were the nations gathered into the peaceable spirit, which the Gospel of Christ inspires, and your religious Society maintains; we should not then be, as we now are, marching to the slaughter to kill and be killed."

During the time I staid at Zurich, I continued to take my meals in like manner: and as the troops daily went forward, and others arrived, I had an opportunity to proclaim the Gospel of peace and salvation to a considerable number of the military officers. Their anxiety for information, and their attention to my answers to their inquiries, were such that I frequently rose from the table without having had time to eat more than a very few morsels.

By letters I received from Bern, it appears that my friends there had been very uneasy on my account, as they had heard that several persons had been plundered, and others murdered on the road that I had travelled, by some of those bad characters, who generally go along with the armies; many of these, to avoid detection, disguise themselves by appearing like Cossacks.

In some of the meetings I had, I was engaged to press upon the people to attend faithfully to the teachings of the Holy Spirit in their hearts; for it is the Spirit of Truth who not only brings the repenting sinner to Christ, the Saviour, but also "leads into all Truth." I also earnestly pressed upon them to repair often to the house of prayer, with faith and confidence in our Lord Jesus Christ, who has promised that "whatsoever ye shall ask in my name, it shall be done unto you." After one of these opportunities, Lavater, a physician, brother to the late Lavater, told me, "I have great reason for being fully convinced of these great and important truths, that you have delivered. Once I did not believe in them, and even ridiculed them; but the Lord was pleased to convince me of their reality, in the following manner:—My son, my only son, was very ill; I had exerted all my medical skill upon him in vain, when in my distress I wandered out into the street, and seeing the people going

to the church where my brother, Lavater, was to preach, I went also; he began with that very text that you have mentioned, 'whatsoever you shall ask in my name, *believing*, it shall be done unto you.' He dwelt very particularly on the nature of prayer, in whose name, and to whom it is to be offered; he described also the efficacy of that faith, which is to be the clothing of the poor supplicants. I attended very closely to what my brother said, and I thought I would now try if it was indeed so; for my solicitude for the recovery of my son was great,—my prayer for it was earnest; I thought also that I believed the Lord Jesus had all power to heal him if he would. Now," said he, "in my folly I dared to limit the Almighty to three days, concluding that by this I should know that he was indeed a God hearing prayer, if my son was restored within that time. After such a daring act, all my skill, as a physician, seemed to be taken away from me. I went about, looking at my watch, to see how the time passed, then at my son, whom I saw growing worse; but not a thought to minister anything to him arose. The three days had nearly passed away, when with an increase of anguish, and also a sense of the Lord's power, I cried out, 'I believe, O Lord! that thou canst do all this for me, help thou my unbelief;' on which some of the most simple things presented to me, to administer to my son; so simple, that at any other time I should have scorned them; yet, believing it was of the Lord, I administered them, and my son immediately recovered. Now," said the doctor, "I felt fully convinced that the Lord heareth prayer, and that there is an influence of the Spirit of God on the mind of man, for I have felt it." He added, "To this day I feel ashamed of myself, that I, a poor worm, should have dared to prescribe limits to the Lord, and wonder how, in his boundless mercy, he should have condescended, notwithstanding my darkness, to hear me." These are very nearly the words of the doctor; they were accompanied with brokenness of spirit.

During my continuance at Zurich the seat of war was brought so near, that the distant sound of heavy artillery could be heard, both towards Basle, and on the other side of the lake. Very mournfully was my spirit affected, in daily seeing so many of my fellow-men marching to the field of battle.

The armies of the Allies are passing through this land to enter into France, so that I am now in the midst of them. Poor France, where I have just proclaimed the glad tidings of God's salvation, and the day of his vengeance also, is now going to be the theatre of war—herself drinking of the cup of blood she has so plentifully administered to the other nations.

On the 1st of the First month, 1814, I left Zurich and proceeded to St. Gallen, travelling again both day and night. By so doing, besides avoiding the difficulty of accommodation on the way, on account of the soldiers, I save much time. I find that this manner of proceeding has, within the last few months, saved me twenty-four days, which is great gain on such a journey. There are in this place, a considerable number of pious individuals, who, under their present sufferings, have deepened in the root of vital religion. They have been apprised of my intentions to visit them, by their friends of Zurich. They have received me with Christian affection. The meetings for worship, I have had with them, were tendering seasons; for the Lord Jesus, who is very precious to many of them, condescended very graciously to be near to us, giving us to partake together of the consolations of his Divine Spirit. Some of these dear people are spiritually minded, and in several of them the fruits of the Spirit are apparent, particularly in the Schlatter family. I have felt it my place to visit most of them in their families. Many of these visits were, in a memorable manner, like the breaking of bread which the Lord did bless, from house to house.

In some of the villages about here reside a number of persons, both Protestants and Papists, who, from religious conviction, and tenderness of conscience, have withdrawn from the various professions they were joined to. They spend much of their time alone in religious retirement; and when they meet together, sit in silence, or read some portions of the Holy Scriptures. Some of them appear also to be convinced of the unrighteousness of war, and of the unlawfulness of oaths, under the Christian dispensation. I have heard of many others, under similar convictions, who reside among the mountains, and several of these are Romish priests.

At St. Gallen ended his labours in the Helvetic Republic. He left it with deepened feelings of Christian interest in its inhabitants.

"Though Switzerland," he writes, "has drunk of the cup of fornication with all the surrounding nations, yet there are in it many precious characters who are partakers of the life that is hid with Christ in God, and near to everything that is capable of feeling within me. O! that I may know my dwelling to be near to Shiloh's brook, and the streams of everlasting life,—not in the heights, but the depths! The Lord keeps me in the low valley; and for my deep plungings and baptisms, which

are not few, I can thankfully bless his name! Though I have hitherto been mostly alone in my pilgrimage, it is admirable how way has been made for me. I am contrited in contemplating how bountifully the Lord has supplied all my need."

CHAPTER XXII.

Second Visit to Europe.

Munich.—Augsburg.—Landshut.—Braunau.—Kirchberg.—Ratisbon.—Nurenberg.—Oettingen.

From Switzerland Stephen Grellet passed over into Bavaria. That country was then in a very interesting state, as it regards the spread of vital religion. Towards the close of the last century, many persons had been quickened, under the influences of the Holy Spirit, to a deep and serious concern for the salvation of their souls; and it was a well known fact that there existed, in some parts of Germany, a multitude of Christians, of the Roman Catholic persuasion, who were distinguished from others of the same communion, by a profound acquaintance with, and a sincere attachment to, the fundamental doctrines of Christianity. Persons of this character were particularly numerous in Bavaria. A religious awakening had taken place, not only amongst the members of the different flocks, but amongst their pastors also,—nearly forty priests were known to have been brought under its influence. It was there that, forty years ago, Feneberg and Winkelhofer had taught, and it was there that Sailer was still pursuing his useful labours; whilst many priests of less note, once his pupils, were preaching the Truth, which, though obliged to avoid much publicity, they desired to spread. From Bavaria sprang Lindel, Gossner, and Boos,*—those three faithful witnesses, who were driven by persecution from place to place; and who, wherever they turned their steps, did not hesitate to proclaim that Gospel which had brought peace and salvation to their own souls. They

* See a valuable memorial of Boos, translated from the *Archives du Christianisme.—Christian Observer, September*, 1827.

were not proscribed for having taught any particular heresies; but for having declared, with much force and fulness, the fundamental truths of Christianity,—the natural corruption of the heart of man, the impossibility of salvation by works, the need of the Spirit's influence, and the free grace obtained for sinners by the expiatory death of Jesus Christ.

Sailer continued at his post, in Landshut, surrounded by many difficulties; Gossner was preparing his translation of the New Testament for his Roman Catholic brethren, at Munich; and Boos, not long before his banishment, was still patiently enduring severe persecution, in the midst of "some thousands of spiritually minded persons in his own parish in Austria," when Stephen Grellet visited those parts. He thus continues his journal:

We crossed the Rhine at Rheineck, on my way to Munich. On getting into the diligence, I was agreeably surprised to meet with J. Graff, of Geneva. He was from home when I was in that city; but his wife, one of the pious individuals whom I had visited there, had written to him respecting me, and, recognizing me by my dress, he at once saluted me with warm affection. Little did I think how providentially he had met with me, to render me particular services. When we came to Lindau, at the head of Lake Constance, our passports were examined, and it was found that mine had not the *visa* of the Austrian Ambassador at Zurich. I informed them that I had gone to his office, but was told that he was absent and might be so for weeks, but that his *visa* was not necessary, I having that of the authorities of Zurich. The police officer would not, for a long time, allow me to proceed, but insisted upon my going back nearly two hundred miles to obtain it. Graff went immediately to some of the first inhabitants of the place, whom he knew, and who came forward to offer themselves as my securities. On this, the officer stated that his authority extended only to Kempten sixty miles further, but out of the way of the place where Graff intended to go. He nevertheless kindly offered to accompany me there, to see what further assistance he could render me, as he had friends at Kempten, who would do every thing for him. On our arrival, I presented myself before the Commissary of Police there; for some time he seemed determined to send me back to Bern, but, by the interference of Graff and his friends, the Commissary concluded to send me to Munich, under the escort of two soldiers, that there I might abide by the decision of the Minister of Police; but on further consideration of the expense of sending the soldiers with me, he concluded to constitute me my own keeper, with

directions to deliver up myself and the charges against me, immediately on arriving at Munich. Matters thus settled, Graff left me with much affection, marvelling with me at our providential meeting, when he could thus serve me. I presented myself to the Minister of Police as soon as I arrived at Munich. At first he appeared somewhat excited at my appearing before him with my hat on, but a very few words of explanation sufficed. He treated me with courtesy, and at once removed every thing in the way on account of my passports; he became, moreover, a means of introducing me to serious persons of the first rank there, among whom were several of the Ministers of State, particularly the Minister of Finance, in whose palace I have had a very full opportunity, in a religious meeting, to proclaim the blessed Truth. The meeting was attended by a pretty numerous company; to some of them I might perhaps seem like Paul, at Athens, in the Areopagus; but some others were sober, and manifested religious sensibility.

The Baron Pletten, Director-general of the Posts, has been very attentive to me, accompanying me in a visit to some pious persons, and being my interpreter also in several meetings among Protestants and Roman Catholics. Some priests, among the latter, having become convinced of many of the errors of Popery, have withdrawn from that church. There are about forty of these in Bavaria, I am told. Three in this place endured much persecution, and two have been obliged to leave the district. Gossner is the only one remaining at present, but there are a number of Papists who join with him; among these are several nuns. I have found much spiritual-mindedness among these people; they appear very earnest in their desire to come to the knowledge of the Truth, and to walk in it. The Lord's presence and power have been in a contriting manner with us in some of the meetings I have had with them. Persons like-minded, hearing of it, have come from fifteen to twenty miles distance.

Gossner is engaged, under religious concern, in the translation of the New Testament, which he thinks might be of much service among many of the Papists, who are desirous to read the sacred volume, but are prejudiced against the edition of Luther. He has nearly completed his translation, but does not know where he can obtain the means to print it. My mind being introduced into deep feeling on the subject, I have put him in a way to have an edition of six thousand copies executed, which I hope may be ready for circulation in a few months.

I have become acquainted with the physician to the Crown Prince, the son of the King, who, hearing of me through him, has sent me a request to visit him. I accordingly went to the palace, and found him in

a tender spirit, and under religious concern for his soul. He proceeded to unfold the exercise of his mind, and whilst mentioning the deep distress in which he had been, the big tears dropped down his cheeks; "Many a time," said he, "under strong convictions for my sins, I have formed resolutions to pursue a different course of life, but the very next temptation has overcome me; none of my resolutions prove sufficient to preserve me." I directed him to the Lord Jesus Christ, as the only sure refuge and helper—the only Saviour,—able to save to the uttermost all that come to him, with a penitent heart and in faith. We parted under feelings of solemnity. The next day I received a letter from him; after alluding to the feelings that have attended him since I was with him, with a little faith that the Lord Jesus Christ might condescend to become his helper, he said that that evening he had been with the King his father, and that on speaking of me to him, who had heard of the meeting I had at the house of the Minister of Finance, he had expressed a desire to see me himself, and that accordingly he would expect me that forenoon, at eleven o'clock. The Prince requested me to stop a few moments with him, before I went into the King's apartment.

Though I had felt some desire to have an interview with the King, particularly in reference to the severe persecution under which many of his subjects have suffered, because, from conscientious motives, they have abjured Popery, and the threatenings of the Pope's nuncio that they would proceed to greater extremities against them, I had been much discouraged from making an attempt to see him, on account of the great obstacles which, as I was told, were in the way. But now, receiving an invitation from the King himself, I felt prepared to accept it. I went first to the Prince, as he requested. He told me that he had prepared the King to see me appear before him with my hat on, and had given him some of the reasons for which the members of our religious Society do not comply with the world's practices, in this and other particulars; but that he wished to know what reception his father would give me, and therefore requested I would see him again, before I left the palace. On my entering the King's apartment, I found he was alone, and waiting for me. He came towards me as I entered, having his head uncovered; I saw at once that he was not well pleased to see me with my hat on, but after a very few words had passed between us, his countenance brightened up. At first he had many inquiries to make relative to the object of my travelling, the nature of my religious engagements, and respecting several of our religious testimonies; that against war, in an especial manner. He also wished to know the result of my observations in the visits I had made to their prisons. Having answered his

inquiries, my way was open for introducing the subject of liberty of conscience, and the sufferings that had been inflicted on several of his subjects on that account. He very soon threw the blame on the Pope, his nuncio, and the bishops, &c. "They are continually teasing me on that account," said he, "I am tired of them, and will let them know it." This very interesting topic led me to make some remarks of a religious character, under which the King's mind appeared to be impressed; and at last, when I was about to withdraw, he put his arms round my neck, and bid me farewell. We had been together above an hour.

The Prince was delighted at my account of the reception the King, his father, had given me. I do hope that the powerful convictions that he has received, and the impressions that, through the love of Christ, have been made upon him, will prove lasting.

Among the visits made me by pious individuals, are those of two very interesting young men, the Baron Gumpenberg and the Prince Oettingen. They both give evidence, especially the young Prince, that the visitation of the Redeemer's love is very peculiarly towards them. The Prince is in a very tender state; may the Lord bless the work that he has begun in these youthful plants.

I went to Augsburg, to visit a few pious persons there; among others, a brother-in-law to my very kind friend Graff, and Conrad Smith, a man in high station in the world, but one of those meek spirits precious in the sight of the Lord. He made the preparations and gave invitations for a meeting, which was attended by a good many persons, who have become inquirers after the Truth, by the very means devised to suppress it—persecution. Several of these came to the meeting, from a distance of many miles. The Lord owned us by his presence, and gave me doctrines to proclaim suitable to their condition.

16th of First month. I came to Landshut, my principal object being to visit Sailer, a very remarkable Popish priest, and valuable in the Lord's hands in extensively promoting the work of reformation from Popery. He is a man very well known for his learning, but more especially for his great piety; he is also a teacher in Theology,—has educated many young men for the priesthood, and has a number now under his care; he has endeavoured, as he told me, to direct them especially to the school of Christ, and to the influences of the Divine Spirit, under whose teachings alone, as he stated, the things of God can be known. The fruits of his teaching appear in that the greater number of those priests who have of late deserted Popery, received their education under his care. I found that he, like Gossner, has in his hands several books of Friends, which he said he often peruses.

He accompanied me in visiting several persons spiritually minded, like himself, some of whom joined us afterwards in a religious opportunity, which I had with the students at this university. Several Popish priests also attended. The particular subject given me to treat upon, was the source from whence a pure and living Gospel ministry flows, even from Christ and his Spirit; that if we minister of the things of God, we must have the Spirit of God, for without that Spirit they cannot be known; and if we are moved and led by the Spirit of God, then we are children of God, true members of his church, over which Christ is the Head. This opened a wide door to preach Christ as the only Saviour and Redeemer, enlarging on the Divine offices and attributes of Him who will not give his glory to another, nor his praise to graven images, which those men attempt to do who exalt the Pope and his clergy, &c., and set up images of gold, silver, brass, &c., and fall down before them and worship them in open disobedience to the commands of God. Sailer was my interpreter on the occasion.

18th. Late in the afternoon I left for Braunau, in a sleigh with post-horses, the snow being deep and the weather very cold, and travelled during the night, on account of the difficulty of obtaining accommodations in small towns or villages, because of the soldiers occupying them. Last night I had a narrow escape from robbers; one of them sprang from behind a tree to take hold of the horse's head, whilst the others were coming by the side of the sleigh; but the horses being spirited, and the driver giving them a touch of his whip, they sprang forward, threw off the man on one side, and we were soon out of their reach. Though I frequently hear of the ill-treatment received by travellers, this is the first attempt, as yet, made upon me that I know of. Daily, however, I feel that my life is in jeopardy; I have again and again to renew the surrender of it to the Lord, and I stand resigned to whatever suffering may be permitted to overtake me. At seasons I am comforted in the belief that he will not suffer anything to befall me, but what he will give strength to endure, and condescend to sanctify to me.

I found Braunau crowded with the Austrian soldiers, on their march forward; but my object in coming was chiefly to endeavour to find and to visit some of those pious persons who have become dissatisfied with their Popish profession. I could not well reach their villages but by going on foot over the snow. The first village I aimed at was Kirchberg, the residence of Langenmeyer, one of those enlightened priests, who has endured much persecution; and heavier trials appear impending, as they threaten to send him to Vienna. There are several others of the Popish clergy in that neighbourhood like-minded with him. He told me of thirty-one, five

of whom met us. Truly this is a seed of the Lord that I am called to visit, and made his humble instrument to water in their distress, from the spring that flows from his Divine presence. They have amongst them many persons to whom their labours of love have been blessed, and whom they are gathering to Christ as their only bishop, high-priest, and hope of salvation. They had them collected together, and the Lord gave us to feel the refreshings from his Divine presence. Langenmeyer was my interpreter of what the Lord gave me to communicate to them. Such were the consolations received of the Lord that day, that I was refreshed in body and mind, though I had travelled the whole of the night before, had close religious labours that day, and walked about twelve miles.

From Kirchberg he had intended to go to Gallneukirchen, near Lintz, to visit Boos in the scene of his labours and sufferings, but prevented, by circumstances not under his control, from effecting his purpose, he sent him a message of Christian sympathy and encouragement, by his friend Langenmeyer, and proceeded direct to Ratisbon.

"On the road," he says, "a heavy snow storm overtook me; but the Lord renders hard things easy, so that, though in my open sleigh, and the cold so severe that the snow froze on my face, yet the love of God so warmed my heart, that gratitude and praises to his holy name were my clothing most of that night, and I felt like Jacob when he came to Bethel.

"In Ratisbon, I found in the Count Westerwood and family genuine piety; also in the Princess ———. She has surrounded herself with those who, like her, love the Lord Jesus. Thus, amidst the thick clouds of darkness that hang over the nations, and the tumult of war, there are here and there those who know the Lord Jesus to be their sanctuary. My spirit was refreshed in a meeting with a company of these pious persons, when the external hardships of the preceding nights were forgotten.

"21st. I came to Nurenberg, where, through letters of introduction I had with me, I soon became acquainted with pious persons, chiefly among the Protestants. Schoener, one of them, is an aged and venerable man, of exemplary piety; he seems clothed with meekness and humility. He is their chief clergyman here; but he, with a few others, having become uneasy with many of the set forms prescribed by their church, have ceased from them, endeavouring, as they say, in their

worship, to attend to the sensible motions of the Divine Spirit, be it in preaching, praying, or in silence. At several meetings I have had here, a pious young woman, who speaks French, interpreted for me with much dignity and faithfulness. After having been frequently with Schoener, and he having sat by my side at several meetings, on my telling him that I had not thought till that moment to ask him to what religious profession he belonged, whether Lutheran, Calvinist, Reformed, or what else, he answered with much seriousness, 'I belong to none of these; I desire to be a Christian, and to have the name of Christ, the Saviour, and his Spirit upon me.' He appears convinced of the duty of yielding to the influence of the Spirit of Christ; 'For,' said he, 'we have religion or are Christians only in proportion as we are spiritually minded; the Spirit leads to the substance: it is efficacious, for the law of the Spirit of life, in Christ Jesus, setteth free from the law of sin and death.' 'He had felt,' he said, 'the heavy burden which set forms and ceremonies impose on the conscience, but now the Lord had set him free from these; and we must leave the shadow to inherit the substance.'

"From Nurenberg I came to Oettingen. I had letters from Sailer for the President von Ruosch, and for the Princess Dowager of Oettingen. The President would not allow me to stay at an inn; both he and his valuable family treated me with the kindest hospitality. I found in the palace my dear Master's presence, for to some of its inhabitants the Lord Jesus is precious—they know him as a Saviour. Among these, besides the Princess Dowager, is her sister-in-law, the Princess Jeanette; the Baron Braun also, and the Princess Amelia, wife of the young Prince. The latter is only eighteen years of age, but she manifests stability of character, and an advancement in religion beyond her years. With these, and several others, together with the pious family of President von Ruosch, I had such solemn and baptizing religious opportunities as reminded me feelingly of the interviews which William Penn relates to have had with the Princess Elizabeth and the Countess de Horne. It is surprising how way has been made for me among that company. I spent most of an afternoon with the Princess Jeanette and the Baron Braun, in serious conversation. I left the palace in peace."

Three weeks had now been spent in the midst of a body of Christians in Bavaria, who, in the bosom of the Roman church, fully confessed, by their faith and practice, the grand fundamental principles of the Reformation. The bold and unflinching testimony thus borne against many of the leading tenets and corruptions of Rome, had been attended with a large measure of blessing

both to priests and people; and having taken his final leave of this portion of the Christian family, on reviewing his labours amongst them, S. G. writes to a friend in England:

The fields in many parts I have visited are white unto harvest, so that sometimes I have wished that I might have the life of Methuselah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations. There is a most precious seed in these parts, and in places where I have not actually visited it. O did our Society stand faithful, what a blessing they might become! Many are ready to gather to the standard of Truth, from among all the various denominations and ranks. I have been with rich and poor, princes and princesses, Protestant ministers and Popish priests, all speaking but one language, not upholding forms and ceremonies, but Christ and his Spirit. I have visited various of those Romish priests in Bavaria of whom we had heard, and have found them to be spiritually minded men. I am nearly united to some of them. A few have married, and have answered those who have come to visit them on that account, out of the Scriptures, and the practice of the primitive church; and they continue Romish priests still, much beloved by the people, among whom they exercise a good influence. Many of the people desire to have the Scriptures, but have it not yet in their power to obtain them. Some of their priests told me, that they believe it to be their duty to remain in their places for the sake of the people about them, and to help others to come into the same spirituality. I am not able to give them any other advice than closely and faithfully to follow Him who has begun a good work in them, and will lead them safely. They feel very precious to me, and I know they rejoice in the visit which Gospel love has led me to pay them. My life seems interwoven with theirs. Some think I am a man of deep learning, whilst my greatest science is to know nothing—nothing but Jesus Christ, and him crucified. It is He who is mouth and wisdom, when my mouth is laid in the dust.

CHAPTER XXIII.

Second Visit to Europe.

The Kingdom of Wirtemberg.—Frankfort.—Neuwied.—Cologne.—Elberfeld.—Barmen.—Pyrmont.—Minden.—Bremen.—Return to England.

In Bavaria Stephen Grellet had met with much that interested him, and called forth his sympathy and solicitude. He found it no easy thing to part from those to whom he had become so closely united in the bonds of Christian fellowship; but the time had come to enter upon new fields of labour. The prospect of attending the ensuing Yearly Meeting in Ireland had opened before him, and he had yet much to accomplish in Germany. Diligently pursuing his labours he writes:

I arrived at Stutgard on the 28th of First month 1814, where I met with several persons prepared, by letters from their friends of Geneva, to see me; and I had several solemn religious meetings with them; much Christian simplicity appears among them.

I paid several visits to the Countess Seckendorf and her daughter, in their affliction. The Count, who was Prime Minister to the King, died only a few days since. He was a man of great worth, and, above all, of much piety; and such are his bereaved near relatives.

I have found the greater openness here, in consequence of a time of recent excitement, which appears to have been blessed. Dan, one of their clergymen, a man of great piety, found it his duty to proclaim against public places of diversion, showing how contrary these are to the precepts of our holy religion. His preaching had an awakening influence on many, and particularly on some in high life; at which others became so displeased, that a persecution against him soon followed. They succeeded in having him removed from Stutgard, to an out of the way place, among a rough, depraved people. This proceeding has led many more sensibly to feel his worth, and now to endeavour,

with faithfulness, to act according to the doctrines he preached among them. How frequently do we see that the efforts of men to prevent the Lord's work only tend to promote it; this appears to be the case in this place and neighbourhood.

I then proceeded to Tübingen, where reside several persons I felt desirous to see. On my way there, I turned out of the road, about 12 miles, to visit Dan, in his sequestered abode. I found him in affliction. One of his family had just died in the house, and his wife was ill with the same fever. The dear man was preserved in much calmness and Christian resignation, waiting to see what the Lord would further do for the refinement of his soul. Since his coming here, a great reformation has taken place among the people, in a place where irreligion and vice prevailed. Thus has the Lord overruled for good the evil that had been intended against this pious servant of His.

Some of the persons towards whom I felt my mind drawn at Tübingen are professors at the university. They are full believers in our Lord Jesus Christ, and feel it to be their religious duty to maintain their faithful testimony against the introduction into that university of principles repugnant to Christianity, as has lamentably been effected in many other places. I found them in a tender but tribulated state, and endeavoured to encourage them to uprightness and faithfulness. We were mutually comforted by the visit.

I went a little further to Ocksingen, where I met with a few disciples of the Lord Jesus. Our religious intercourse was truly pleasant. My spirit is often contrited when meeting here and there with the Lord's visited children, who, like a little salt, are sprinkled over the land. If these are faithful in their several allotments, they may be like lights in the world.

I had for a length of time felt my mind strongly drawn towards Carlsruhe, and now, believing the time had come to go there, I proceeded towards it, visiting a few places on the way. I arrived at Carlsruhe, after being two nights on the road. I had letters for Jung Stilling, a man extensively known in Germany by his writings; and for his daughter, much respected by many because she puts in practice what her father describes in his writings. I was introduced by that family to several serious persons, of various ranks in life.

Many Prussian soldiers are here. I find among some of their officers much religious sensibility. The Baron de Lachevalery is under a very precious visitation from the Lord; it does not appear as if he could long continue in his military career; he longs to be under a better standard; he does indeed already feel that there is a banner over him which is love.

Another is General Stockhorn; he was in a very broken state of mind; strong are the convictions of the Spirit of Truth upon him. I told him it would not do to struggle against them any longer, and queried whether he did not feel that the time had come to take off his military garments, to put on the meekness and gentleness of Christ, and to exchange his warlike weapons for the Christian armour.

I met here the Baroness Krudener; she is a remarkable woman, and has been an instrument of real good among several young women of high rank, particularly here at court. They frequently meet with her for religious purposes, and this has enabled me to have several religious opportunities with them. One evening, when the meeting was silently gathering, two of them came softly to me, and said, "Do not be disturbed if we withdraw before the meeting concludes, for this week is our turn, as maids of honour, at court; but we wished to stay at the meeting as long as we could." Several of these young women feel such conscientious scruples, that, when performing duty at court, they cannot join in the pleasures or pastimes of it; and, when not needed, they retire to read their bibles, &c. Much of the service that has been laid upon me in these meetings, and with others in private also, has been to direct them to the teachings of Lord's Spirit in their own hearts, telling them that, to hear the language of the Spirit, silence on our parts and cessation from our own actings is necessary; we must "hearken and hear what the Lord has to say unto us." The Lord is nigh to them that wait upon him. This is an acknowledgment that several of those young women have made, after we had spent some time together in silence. Though I had consolation here with the visited children of the Lord, my soul was greatly oppressed, and my heart made sad, because of another spirit which has great ascendency over the people. What I heard also of the horrors of the war, greatly afflicted me. Several bloody engagements have taken place not far distant from this. I was not released from my close engagements here till the 9th of Second month.

On my way to Frankfort I was greatly distressed several times, on meeting with waggons loaded with wounded soldiers, that they were carrying away from the field of battle fought near the Rhine; the blood ran down from the waggons. And in some of the towns through which I passed, I saw the poor wounded ones remaining a considerable time exposed, before provision for their reception could be made.

I found in Frankfort a considerable body of Russians and Cossacks, Prussians and Austrians; these were part of the troops that fought at Leipsic, Dresden, &c. They had many of the French prisoners with them, and I have seldom seen more distressed looking beings—so reduced by

disease and famine. It was difficult in Frankfort to obtain provisions sufficient for the multitude. The description given me by some Prussian officers of the road through which the French army retreated, is most awful. It was strewed with the dead or dying; many died in consequence of malignant fever that broke out among them; and they were the means of introducing the fever very extensively through the country.

My mind has been deeply afflicted on account of the inhabitants of this city; their sufferings have been great; bloody battles have been fought within their walls; they have even now before their eyes the sad consequences of them; yet few appear to lay it to heart. I find a very small company only, with whom I can assimilate in religious fellowship; with these few, however, the Lord has given us the consolations of his presence.

I left Frankfort with a heavy heart for Neuwied, where I arrived the 16th instant. Very solemn have been my feelings on the way, attended with reverent gratitude to the Lord, who has called me from darkness to light, and from the service of the prince of darkness to that of His glorious and blessed Gospel. Twenty-three years ago, I passed through these parts as a military character, in the same spirit that actuates those I am now among, who have been the means by which torrents of human blood have mixed with the waters of the Rhine. It is true that by the Lord's tender mercy I was preserved from the shedding of blood, but nevertheless, I abhor myself in the remembrance of the spirit by which I was then animated. O that I might be an instrument of inducing many now to come and range themselves under the standard of the Prince of Peace! May it not be in good measure for such a kind of service that the Lord has sent me into these nations, at this time? Day by day I have opportunities, at the inns particularly, to be with many officers, when the way is often made for me to preach Christ to them, and to unfold the nature of his kingdom, and the peaceableness of it. Though I have been thus very frequently engaged, I have once only met with an opposing spirit. It was at Frankfort from the military Governor, saying what he would do if Friends were sent to him as soldiers, and should refuse to fight.

The Moravians have a large establishment in Neuwied; and here is also a people who go by the name of Quakers. They maintain many testimonies similar to Friends; that against war, among others, on which account some of them have suffered greatly. Their meetings for worship are conducted much like those of our Society. I have visited these persons individually, and had some solemn meetings with them. Peculiar circumstances greatly tended to contrite our spirits together, and bring

us to feel the uncertainty of time. This is a place through which numerous bodies of the French, in their retreat, have passed. By their plunders they have left great desolation behind them; and by the seed of diseases which they have spread, the destruction of human life is continued. Perhaps there is not a family here which is not mourning over the death of near relatives. It very frequently occurs that, in the morning, we hear of the illness or death of some that were congregated with us in a meeting for Divine worship the evening before. Very solemn in these meetings is the contemplation that some of us, in a few hours more, may be gathered into the Lord's presence. O that we may be found prepared to join his redeemed ones!

I had also a good meeting with the Mennonists. Their pastor, a pious man, who had taken a kind and Christian care to have notice of the meeting given, died that evening, before meeting-time; several of his family were also taken ill. Loud is the warning to endeavour to stand in readiness, having our lamps trimmed and burning. Amidst so much calamity, many hearts are made soft, and my way is open among every class. I have visited the clergy among the Protestants, and also the Popish priests, who have all received me with cordiality, and appeared to take in good part the messages that, in the love of God, I had to deliver to them.

I make my home in the family of one of those called Quakers, or Inspirants, which gives me an opportunity of hearing much of that people, and of their history. I am persuaded that if they had been faithful in the maintenance of the testimonies committed by the Lord to their forefathers, they would have become a great and good people; their light would have been bright, and many might have gathered to it.

My host has given me an awful account of the sufferings that prevail over the country generally, in consequence of the war. He has heard of and knows several travellers who have been plundered and wounded; others have been killed. He has been himself stripped nearly naked, and so abused, that after reaching his house, he was for some time in a helpless state, and he has not yet fully recovered.

On leaving these dear people, they put me over the Rhine in a small boat, and I took the public carriage for Cologne; I should otherwise have had to ride many miles to effect it. My mind was greatly saddened on the way to that city and in it, because of the multitude of soldiers, many of whom have come from the further ends of Russia, Calmucks, Tartars, Cossacks, &c. Desolation and misery are over the land, and yet rioting, drunkenness and all manner of wickedness prevail. Thus vice and misery are mixed closely together; at the sight of it my soul is overwhelmed with anguish.

From Cologne I went over the Rhine again, and soon fell in with the advanced guard of about thirty thousand of the Swedes, who are marching into France to join the Allied armies, against that nation. Great order and sobriety prevail among the Swedish army, neither do I hear any of the inhabitants, through whose country they pass, complain of their conduct.

I arrived at Elberfeld the 21st of Second month. Here, and in the neighbourhood, I met with many persons of tender and visited minds. They received me with Christian affection. "In our great distress and many bereavements," said they, "the Lord has sent you to minister to us the consolations of his Gospel." My spirit greatly rejoiced, at seasons, before the Lord, whilst among that people, in that he very compassionately condescended to his afflicted ones, and caused the stream of his consolations, and the refreshings from his Divine presence, to flow among us during the meetings that we had together. Truly they were meetings for worship; for our spirits were very reverently prostrated before the Lord, at his sacred footstool. As it was given me most tenderly to enter into feeling with these people, under the grevious sufferings they have endured by the hands of unrighteous and wicked men, so also I share in the joys and consolations that the righteous God and blessed Redeemer, the Comforter, causes to flow among them.

Through this part of the country many of the French troops passed on their retreat: desolation and destruction marked their steps, and as they were closely followed by the other armies, what had escaped the first destroyers fell a prey to the others; wanton acts of destruction have been committed, furniture and other articles which they could not carry away, were broken to pieces. But these have been their minor sufferings. The inhabitants were under the necessity to send their wives and daughters away to conceal them from the soldiers, and in various instances, because they refused to disclose the places of their refuge, they were sorely beaten, wounded, or even killed. It is also very lamentable that they received no better treatment from many who professed to be their friends, than they did from the French, who treated them as enemies. Who that has seen the horrors of war, its accompanying cruelties and vices, can plead for it? Or who that has only heard of the wickedness and misery that attend, but must bitterly deplore it? From my observations I may say, that the sight of the bloody field of battle conveys but one part, and perhaps the smallest part, of the woes and miseries that attend this horrible scourge.

Among the pious persons at Elberfeld is an aged man, Herrman Pelzer, at whose house, many years since, were our dear friends, George

Dillwyn, Mary Dudley, Sarah Grubb, and their companions. He speaks of their visit and religious communications as having made a deep impression on him. He is now eighty-four years of age, strong in body and mind, but above all he appears to love the Truth.

At Barmen I had a solemn and baptizing meeting. Under the influence of the one Spirit, we felt that which unites in the true fellowship. I had a pious female for my interpreter, and she did her part with much tenderness of spirit and Christian dignity.

Whilst I was in these parts, several bodies of the Swedish army passed through. Their sobriety and good behaviour are very becoming. Such quietness prevailed in the evenings and through the night, that a stranger arriving there could not have discovered that he was in the midst of so many soldiers. They all retired early in the evening to the several quarters assigned them, and previous to their lying down the Subaltern attending each small company offered up a short prayer, in which the others joined. I had several opportunities of hearing them. They gave thanks to God for the preservation they had witnessed during the day, and interceded for the continuation of the same day by day,—then intreated the Lord for his blessing of preservation to their families and near relatives in their absence. In the morning, when ready for their departure, they were all marched in a body before the door of the house where their commanding officer had lodged, and he, with a loud voice, read to them a small portion of the Scriptures, and then offered up a short prayer. I have not heard of the like practice in any of the armies of the several nations now confederate together.

I set off for Pyrmont in the evening of the 24th, and was three nights and three days on the road, which I found very difficult to travel. I went part of the journey by a sleigh, but the glaze of ice formed on the road was such that it was very dangerous in some places; for on both sides of the road were deep gullies, ravines or ditches, so that it was needful to keep on the middle of the road. At one time, whilst thus situated, I saw a body of horsemen coming towards me. They might be about six thousand men. My driver tried repeatedly to bring his sleigh to the side of the road, but at every attempt it seemed as if we should be precipitated on one side or the other. The General, who was with his officers at the head of the troop, seeing my dilemma, very kindly gave the order for the horsemen to open their ranks, and to pass on the right and left; whilst he himself saluted me very civilly. I could not account for this marked attention, but possibly he might be one of those officers whom I had met at inns. I believe he was a Prussian; but there were many Cossacks also attending that little army, and some of these as they passed looked

very sour at me, on whose account they were obliged to crowd on the side of the road. The other part of the way I travelled in an open farm waggon. The ice on the road had disappeared; but so many heavy cannon, and ammunition waggons had passed over it, that it was cut down very deep, and very rough beside.

After my arrival at Pyrmont, a place of much resort on account of its mineral waters, I felt myself much straitened for a while. I had expected that a Friend there, who is well acquainted both with the French and English languages, would act as my interpreter, but he was not in a state of health to do it. Several services laid heavily on my mind towards those professing with our religious Society, and others. I poured forth my soul to the Lord, who I knew could open a way for me, where all seemed to be closed up. As I was going to their meeting, and saw a considerable number of strangers drawing towards it, a great exercise came upon me, for I did not see how help was to come; but I endeavoured to possess my soul in patience, to see what the Lord would do for his great name. On entering the house I was told that very probably a youth, who was pointed out to me, who understood English well, could act as interpreter, should I need one. He was only about sixteen years of age, and on my asking him whether he thought he could undertake the office, he replied that "he would do his best."

I was brought under great weight in that meeting, but I also felt the Lord's power to arise into dominion, with a little faith that, in attempting to communicate to the company present what I thought to be the word of the Lord to them, all would be well; I rose on my feet, and the dear boy stood by my side, and interpreted for me into German, as I went on, with all readiness. I felt much attached to him, and he became my faithful and kind helper through all the meetings I had at Pyrmont and the vicinity, and in my visits to the families of those under our name in that district. He went with me to Minden, and several places thereabouts, where some professing with us reside. I had meetings with them and with the inhabitants also; I went in Gospel love to all the families of those who are called by our name, and found it here, as in Pyrmont, an arduous and trying service. There are a few valuable Friends rightly concerned for the cause of truth preserved amongst them, and I hope they will, through faithfulness, feel themselves increasingly girded with strength. Frederic Smith is a valuable minister of the Gospel, and stands as a father amongst them.

I left Minden for Bremen on the 14th of Third month, and suffered much on that journey from the severity of the cold, and the badness of the roads; an open farm waggon was the only carriage that could be

used. At Bremen I found in the senator, John Volmers, a truly pious and interesting man; several branches of his family are so also. He would not allow me to stay in any other place than his house; and during the whole time of my being at Bremen he was my constant attendant,—a helper by his spirit, and of great assistance as an interpreter.

Here I have found a considerable number of honest inquirers after truth; others also who I hope have come to the saving knowledge of it. Some of these give very precious evidence that the love of God is shed abroad in their hearts. I had satisfactory and solemn meetings in this place; some were numerously attended. It has been very pleasant to me to behold the love and fellowship maintained among the various ranks in life, rich and poor.

Volmers is one of the eight senators by whom this little republic is governed; but his standing in life does not prevent his sitting very lowly at the footstool of Christ. He is in the daily practice of religious retirement, and a small company unite with him in a silent meeting for worship; for none of them have believed themselves called publicly to minister to others, but each receives his instruction and consolation from the Lord himself, the true and great minister. They told me of a sailor who resided sixty miles distant, in Friesland, who went to England a few years ago, and being at Yarmouth, happened one day to pass by the meeting-house of Friends, as they were going in. He felt inclined to enter also. The meeting was held in silence; but such were the strong convictions made by the Spirit and power of truth on his mind, that since his return home he has continued in the practice of silently sitting down to wait on the Lord, though entirely alone. Having heard of the pious people at Bremen, he had sometimes come to sit with them, and they wished I could see him. What was their surprise, when, that very evening, shortly after we had sat down together and were gathered into silence, they saw him coming in. He had just arrived, and came immediately to the house. I could not help noticing the great reverence with which he sat, and the brokenness of his spirit during the meeting. The little intercourse we had with one another afterwards furnished me with an evidence that he is a disciple of Jesus.

Visiting one day a female of rank, called Lady Mettapost, where I expected to meet none else but her, I was surprised to see a large company of females of rank coming in; we sat in silence for some time, during which, and under the testimony to the truth given me to bear, the hearts of many of these were contrited. This lady is an unmarried young woman, possessing a large estate, and has a liberal hand in

administering to the needy; she frequents the little meeting at senator Volmer's.

I left Bremen at five p.m., the 20th, for Osnabrück. On my arrival there I felt for a while much discouraged, for I knew nobody in the place; I had not even the name of any one; but I concluded here, as I have done in other places, to wait on the Lord, and feel after his guidance, knowing that if he has any service for me, he can open a way for it. After a while I thought it proper for me to go out, and walk in the streets. I had not proceeded far when I was met by a serious, respectable looking man, who, after attentively looking at me, addressed me with the inquiry if I did not belong to the Society of Friends, and if I had known John Pemberton? He then gave me a short and very interesting account of his religious visit to that city. His name is Mertens, and he is pastor of the Lutheran church. He took me to several pious persons, rich and poor, and soon after accompanied me to a meeting which he had very quickly put in a way to be collected. It was composed, like the few families he had taken me to visit, of rich and poor, Protestants and Roman Catholics; but all of a class that love the Lord Jesus, who makes no difference between Jews and Gentiles, bond and free. It was an unexpected meeting and a very solemn one. The Lord owned us graciously by his Divine presence. After meeting several of the aged people, who, remembering John Pemberton about twenty years ago, manifested much satisfaction at seeing in me one of the same religious denomination, having, as they said, been favoured again in the Lord's presence to have the bread of life broken unto them.

Now, feeling my mind released, for the present, from further service in Germany, I accepted with gratitude the prospect set before me of returning to England by way of Holland. On account of the French continuing to have possession of several fortresses, I was under the necessity of going a roundabout way. I found much difficulty also, in consequence of heavy floods, by which some of their dikes had been broken, and above two hundred miles of land in circumference had been covered with water, to such a depth in several places as to carry away houses, barns, &c. Great was the destruction of human life, as well as cattle, horses, &c. I was told that families, after having for many days continued on the roofs of their houses, were at last rescued by boats sent in various directions to the relief of the sufferers. The waters had retired from the highways on which I travelled, but had left so many large cakes of ice as to render travelling tedious and dangerous.

I made a short stay at Zwolle, where I visited two persons who appeared in a tender state of mind. From thence I went direct to

Amsterdam, where I found my way much closed up. The people were under great excitement; a great concourse having flocked to that city to see the coronation of their King,—houses were so crowded that I had great difficulty in obtaining a miserable lodging. I visited however, to some satisfaction, several valuable persons whom I had known in former years, and then went direct for Hellevoetsluis to embark for England.

Feeling my mind released from the great weight of exercise under which I have been for the people on the continent, my soul has been prostrated very reverently before the Lord, who has been my saving help and strength day by day, night after night—the everlasting arms have been underneath to uphold and preserve me. During this winter I have been more than forty nights on the road, many times amidst robbers and murderers. I have repeatedly been where contagious diseases prevailed to a high degree, so that the mortality was great; often also I have made but one scanty meal a day; but amidst all these things the Lord has borne me up, and delivered me,—yea, rendered hard things easy. My health is now as good, or better, than when I landed in France more than nine months ago. And, above all, the Lord, my great and blessed Master, who called me to this service in these nations, has opened a way for me to find and visit a portion of his seed, and to proclaim the glad tidings of his salvation to thousands of the people, both rich and poor. Bless the Lord, therefore, O my soul, and forget not all his benefits! O Lord! bless thou also those pious ones whom thou hast enabled me to visit! O, bless the work of thy hands everywhere!

Thus he concludes the account of his second visit to the continent of Europe. Numerous letters followed him from Gessner, Vernet, Gautier, &c., of Geneva; Laugalerie of Lausanne; Hess, Schlatter, &c., of St. Gallen; Baron Gumpenberg, Gossner, President von Ruosch, Baron Pletten, the Princess Jeanette of Oettingen, &c., &c., in Bavaria. These, with others, all bore testimony to the value of his religious visit and services, and the spiritual comfort and instruction derived from them. With some of these interesting characters he kept up a correspondence for many years afterwards.

Note.—Dr. Steinkopff, the well-known and devoted disciple of our Lord and Saviour, whose earthly course was finished on the 29th of the Fifth month, 1859, gave the following testimony respecting Stephen Grellet, on his return from the extended journey on the continent of Europe: "He is, properly speaking, a French gentleman; he is a native of France, but at the time of the Revolution went to America, where he became enlight-

ened amongst the Society of Friends. He is now in England on a religious visit; when I saw him two weeks ago he gave me some account of his travels on the continent, and it was indeed astonishing to me to hear how he had escaped danger in many parts. Previously to his going this journey I had an interview with him, when he told me his intended route: I said, 'it is one of the most difficult you could have formed.' I knew that if he gained a passport at all to visit some parts of France, that it would be from one of the most strict police officers on the continent, and much I feared the safety of this excellent man; but when he began to tell me what his religious views were, and I saw how his heart was bound to his duty, I believed that the Lord sent him, and that it was His work; I could not doubt of its accomplishment. So it has proved. Stephen Grellet is now safely returned to England; after having passed through armies of Cossacks, from whom he met with little or no insult. The blessing of the Lord was with him, and I doubt not made him instrumental of much good. This gentleman has all the vivacity of a Frenchman with the solidity of the English."

CHAPTER XXIV.

Second Visit to Europe.

Dublin Yearly Meeting.—Religious Engagements in the Irish Capital.—London Yearly Meeting.—Various Religious Services in England.—Flanders.—Voyage Home.

It was not long before the "Peace of Paris" that, after an absence of a little more than nine months, Stephen Grellet again set his foot on British ground. He landed at Harwich on the 1st of Fourth month, and thus resumes his journal.

I was favoured with a short passage from Holland to this place. My soul felt the overflowing of the love and mercy of my blessed Redeemer; very graciously indeed has he dealt with me, one of the poorest and most unworthy of his servants. Here some of my beloved friends from Ipswich, Richard D. Alexander and others, met me. Several friends from London, hearing of my arrival, have also come. My spirit has been refreshed in being thus met by my beloved friends, after so many months separation from them. Here also I have received letters from America, after having been long without any from my beloved wife. The terrible war between the United States and England has rendered the communication very difficult, and it has not been less so between England and the European continent. The Lord has been very gracious to my beloved spouse since our separation from each other, not one of his promises to us has failed. Blessed and adored be his holy Name. My faith has often been very weak, but gracious and merciful has been the Lord in giving me day by day to be a partaker of his saving help and strength.

Here I have also received the mournful information of the decease of my valuable friend, Rachel Smith, by which a private and public loss is sustained. I feel mine severely. Their house has been a pleasant home to me; a true resting place both to body and mind. She deeply and kindly entered into my exercises in London. As an elder in the church worthy of double honour, and a mother in Israel, I have been attached to her.

5th. I went to Ipswich. At my dear friend Dykes Alexander's I had a precious religious season with several friends who met me there on my arrival, and another very refreshing one by the bedside of his wife, who continues a patient sufferer, with cheerful resignation waiting the Lord's time to be released.

6th. I attended their meeting at Ipswich in silence, but my spirit was reverently prostrated before the Lord with grateful acknowledgments of his gracious dealings, guidance, and preservation from many perils during my journeying these nine months and a half. My soul was also poured forth in prayer for those pious ones whom the Lord enabled me to visit. I feel still very deeply for them under their soul's travail and sufferings.

The seat of war is now transferred to France, and I am in distress for my native land; will not Divine mercy be pleased to interfere, so that it will not be rendered unto them as they have done unto others. I have this day accepted with gratitude a glimmering hope that the merciful God will avert the threatening evil that seems near to overtake Paris; for there are more than the "ten righteous persons there."

After meeting I left Ipswich for Chelmsford and Tottenham, visiting on the way that aged and dignified servant of Jesus, John Kendall. The feebleness of old age now confines him to his bed, but much sweetness, serenity, and peace are the covering of his mind; he appears swallowed up in the love of Christ.

7th. I reached Tottenham this morning, in time to attend their meeting: my soul was made joyful in the presence of God my Saviour. He has done great things for his poor servant; thanksgiving and praises were ascribed to Him on bended knees. Here I was comforted by sitting near my dear friend, Susanna Horne. I had left her in the United States where, as an ambassador for Christ, she had diligently laboured. My valuable friends, George and Mary Stacey, have most kindly invited me to make my home at their house, when in this neighbourhood. Mary is a sister of my late dear friend Rachel Smith. She is a weighty Gospel minister. I feel great freedom in accepting the kind offer of these dear friends, and grateful to my great and good Master for his thus opening towards me the hearts and hospitable houses of such dignified servants of His.

8th. I went to Epping Monthly Meeting, in which I sat in silence. There are many secret exercises and baptisms to be silently borne. In the evening I went to Walthamstow, to my very kind friend William Dillwyn's, where I met with Elizabeth Coggeshall of New York, lately arrived in this land on Gospel service. She is one to whom I have long been closely united in near fellowship.

14th. I have been in London attending their several Monthly Meetings, and the Meeting for Sufferings; silent travail of spirit in them has been mostly my service. I feel it a favour that after such long and constant engagements in another nation, I am permitted now, for a while, in silence and retirement to commune with my own heart before God, and to have my strength a little renewed. My dear friend William Allen is urgent that I should make my home with him at Plough Court, when I am in this city, and I accept his invitation. He is a friend beloved by me; one whose life is spent in acts of benevolence, but who is designed by our gracious Lord to occupy a station in his church, beyond that of serving tables. I look upon him as one of the Lord's anointed. My apprehension respecting his beloved daughter and only child, Mary, is very similar. I feel bound in Christian affection to these dear friends, as also to dear Margaret Allen, mother of William; she is a valuable minister, full of good works among the poor and afflicted.

After a short tarriance among his friends in and about London, he crossed over to Ireland, and thus continues his memoranda:

Dublin, 20th of Fourth month. Whilst I was in Germany, before I had seen with clearness the time of my release from that land, I felt my mind strongly attracted towards the Yearly Meeting for Ireland, but I left it to the Lord to bring it about. From the time of my return to England, it has dwelt upon my mind with weight to come here; accordingly, accompanied by my friend John Pim, I left London on the 16th, and arrived here this morning, where my dear friends Jonas Stott and wife have again given me a most kind reception.

I was engaged in having meetings till the 23rd, when the Yearly Meeting began. Friends think it has been the largest and the most satisfactory one that they have had for some years. Several of the sittings were attended by much solemnity, for the Lord owned us by his presence; the Gospel stream also flowed to the refreshing of many. My dear friend William Forster, who is with us, has often been greatly favoured in his ministerial labours.

After the close of the Yearly Meeting, I felt my mind brought under deep exercise for several classes of the inhabitants of the city of Dublin; my baptisms on their account were very similar to those I passed through, some time since, in London. My beloved friend Wm. Forster, joined me in several of my very arduous services, as he did then. We had two large meetings with the soldiers, who are in garrison in the castle; there are pious men among them, who strongly reminded me of Cornelius the

Centurion. We held also several meetings among the most degraded portion of the inhabitants. O what a mass of woe and misery have I beheld! how great is the prevalence of vice and depravity among this people! I felt at times as if my spirit, together with my outward man, would sink under the weight of distress. My beloved friend Wm. Forster was under the necessity to let me pursue this humiliating service alone; it was too much for his tender frame to endure. This engagement, however, was attended with some consolations; for in several of those abodes, which at first resembled a Sodom, I found a Lazarus, poor, full of sores like him, but rich in faith; in others I have been with a weeping Mary, sitting at the Lord's feet; and many also of the meetings, held among such as seemed to be of the outcasts of society, have been much more quiet than could have been expected, and tenderness of spirit appeared in some of them. The visit I made to their great poorhouse has left impressions that can never be erased from my mind; several thousands are there crowded together, of every age and sex. My distress at what I have seen and felt here, is a true counterpart to what I formerly endured in London.

I had a pleasant visit to the establishment of the Moravians in this city, especially in the female school, and in the apartment for the sisters. At a meeting, in an asylum for poor children, a very large number were collected; and I was comforted in beholding so many of these brought under tender sensibility whilst I was pleading with them because of sin, and directing them to Jesus the Saviour of sinners. Was the same tender and watchful care taken of them, as is bestowed on many of our children, how many of these might become bright instruments in the Lord's hands; but even in their neglected state, the Lord is able, by his own immediate power, and the efficacy of his blessed Spirit, to render them so, if they are obedient to its manifestation; to this I earnestly recommended them.

These visits kept me closely engaged till the 12th of Fifth month, when I felt released from Dublin. Having had two or more meetings nearly every day, besides several visits between the meetings, in the chambers or wards of the poor and afflicted, where I breathed very impure and tainted air, I feel much worn. The great distress of mind has also much affected me; for truly I have suffered with the sufferers. My heart has nevertheless been made glad in hearing of the entrance of the armies of the allies into Paris, in a peaceable manner, with very little bloodshed, and that the Emperor Alexander, instead of retaliating on the French for what they had done in Moscow, used every means to prevent the effusion of blood, so that the entrance of the armies into Paris was more like the coming in of protectors than enemies.

The Yearly Meeting in London was now at hand, and, taking his departure from Dublin, he travelled day and night, and reached the city on First-day morning, the 15th of Fifth month, a quarter of an hour only before meeting-time, and proceeded immediately to the meeting-house, in Gracechurch street, where he says:

I found a large number of Friends, many from the various parts of the nation having already come in to attend this yearly solemnity. It has been a good meeting; the Lord's presence, which is the crown of the assemblies of his people, was with us. The same Divine favour was granted us at the meeting in Devonshire House, in the afternoon, which was likewise very large. This evening I feel refreshed in body and mind, though when I left Dublin I was much worn down. O how great is the Lord's goodness; may not such a worm as I am, unworthy of the least of the Lord's mercies, exclaim with David "all my springs are in Thee!"

30th of Fifth month. The Yearly Meeting closed this evening. Various subjects of great importance have been under the very solid deliberation of this body, and though one of them particularly was of a trying nature, being an appeal by which the fundamental principles of vital Christianity were assailed, and these had to be unfolded and defended, it proved, by the Lord's help and strength, one of the most instructive and solemn seasons that even the aged present had ever witnessed.*

*This has reference to the case of Thomas Foster, so graphically described by J. J. Gurney.—*See his Memoirs, Vol. I, p.* 98.

"In the year 1814, Thomas Foster, a man of talent and education, was disowned by the Monthly Meeting of Ratcliffe, for subscribing to the Unitarian Book Society. He had long been supposed to entertain low views of the person of Christ; and had he kept those views to himself, he would probably have been left by Friends to pursue his own course. But no sooner did he publicly assist in the diffusion of them, than he became, from this overt act, a proper object of the discipline of the Society, and accordingly lost his membership. The Monthly Meeting among Friends sometimes acts in a judicial capacity, from the decision of which the appeal lies to the Quarterly Meeting as the superior body, and from that to the general assembly of Friends at the Yearly Meeting.

Thomas Foster appealed to the Quarterly Meeting of London and Middlesex, which confirmed his disownment; but, still dissatisfied, he carried forward his appeal to the Yearly Meeting, at which I had the privilege of being present. Such cases come, in the first instance, before the Committee of Appeals, which is composed of one of the representatives of each Quarterly Meeting, the Quarterly Meeting appealed against alone excepted. I was appointed for Norfolk and Norwich, and acted as clerk to the committee. After hearing a long speech from Thomas Foster, and the answer of the respondents from the Quarterly Meeting of London and Middlesex, we were left to

I was brought under deep exercise for suffering humanity, on account of the cruel scourge of war, such as I have so awfully beheld during my late engagement in France and Germany; my soul was poured forth with supplication to the Lord, that he might open a door for me to plead with the Kings and Rulers of the nations, that if possible a return of such a calamity might be averted. Whilst I was bowed under this exercise, I heard that there was an expectation that the Emperor of Russia, the King of Prussia, and others, perhaps, now in Paris, would come to London. On this information I felt as if the prayer of my soul might be heard, and that an opportunity was about to be given to plead

make our decision. I drew up a plain series of resolutions, which terminated with one, confirming the disownment. The resolutions were read *seriatim* to the committee. Each in its turn met their unanimous approbation; and never, I trust, shall I forget the feeling of unity of mind with which, during a most solemn pause, we all gave our silent assent to the concluding resolution. We were twenty-seven in number, collected out of every part of the kingdom, and previously but little acquainted with each other's sentiments; but it was as if we were moulded together into one man. At length the silence was broken by Jonathan Hutchinson, who expressed, in a few pointed words, his entire concurrence with the decision of the committee. 'I do not know,' he added, 'what may have been the experience of my brethren, but for myself I can truly say, that without Christ I should be of all men most miserable.' Our unanimity being ascertained by the signatures of the whole committee, our report, confirming the disownment, was presented to the Yearly Meeting.

"Against our decision, Thomas Foster, as in right entitled to do, made his final appeal to the body at large, consisting of about 1200 men Friends, of various ages and conditions, without any written creed, and without any human president. Then, indeed, came on the trial of the Society's faith, the great question being immediately before us, whether orthodox Christianity or Unitarianism was the belief of Friends. The appellant's speech was long and insinuating, calculated to amuse the young and perplex the old. The reply of the respondents was plain and luminous, and accompanied by abundant evidence, selected from the writings of the early Friends, of the uniform adherence of the Society to the doctrines of the Deity and Atonement of Christ. These extracts were compared with the notes of the Unitarian New Testament, and it soon appeared that the contrast between them was as palpable as between day and night. After the appellant had replied, both parties withdrew, and our large assembly was left to form its decision on the vital and all-important question. A solemn silence overspread the whole meeting, and continued for a considerable time uninterrupted. At length William Grover arose; an elderly man, as remarkable for his clearness of mind, as he was striking from his pleasing and venerable appearance. In a single expressive sentence he pronounced his judgment against the appellant. After him our elder Friends rose one after another, all with the same sentiment in their mouths; then Friends in the middle stages of life, then the young, the more and the less serious, the plain, and those whom we somewhat technically call the gay. I never heard so many, or so various Friends speak to any point in our annual assembly; and, blessed be the name of Him whom alone we acknowledge to be our Saviour and our Head, all were of one accord. I am almost ready to question whether 1200 men, gathered together without previous concert, from so many different places; persons of such various ages, circumstances, and characters, were ever before known to manifest, on a theological subject, so perfect an unanimity."

before some of these crowned heads for the Kingdom of righteousness and peace of our Lord Jesus Christ, which, if not now embraced, might never be offered again. It appeared also that this was a subject in which the whole of our Society now collected together, as a Yearly Meeting, were deeply concerned; and that a step so important to humanity and religion would have much greater weight, if felt and proceeded in as the concern of the collected body. Accordingly, at a suitable time, I opened my concern to the Yearly Meeting. It brought great weight over Friends; they felt it a duty to embrace the opportunity to uphold the peaceable principles of the Gospel before the Rulers of the nations; but as these crowned heads had not yet come to England and possibly might not come, it did not appear proper then to prepare any Addresses to them, but by a suitable minute, the Yearly Meeting directed the Meeting for Sufferings to act in it, as soon as way should open to carry into effect this concern of the Yearly Meeting.

A few days after this, the Duchess of Oldenburg, sister of the Emperor Alexander, who had arrived in London, came to one of our meetings with several of her retinue; also the young King of Wirtemberg. They sat in a very becoming and serious manner. We had a precious meeting, and the Duchess appeared to feel it to be so to her. During this Yearly Meeting I received very interesting letters from several of those pious persons with whom I mingled in Christian fellowship in Germany. It is very sweet to have evidence that Jesus continues to be precious to them, and that several little companies have continued to meet silently together to wait upon and worship the Lord, from whom only is their expectation. One of these letters is from Gossner, in Munich, who tells me that his translation of the New Testament is finished, and ready for the press. Several of my beloved friends here have entered into a liberal subscription to enable him to have a large edition printed; and the money requisite for the purpose is forwarded to Gossner accordingly. I believe this is a work that will be productive of much good, especially to those numerous Roman Catholics who appear disposed to inquire into the reality of religion. The more their priests endeavour to prevent them from reading the Scriptures, the more eager they are to possess them.

17th of Sixth month. Since the Yearly Meeting I have been closely engaged in having meetings in this great city and its environs. The Emperor of Russia and the King of Prussia have come to London, and the Meeting for Sufferings has met to endeavour to carry into effect the concern of the Yearly Meeting. Friends felt deeply on the occasion, and were united in the sentiment that Addresses to the Emperor Alexander and the King of Prussia should be prepared; for which service a committee was separated. Our meeting together on the occasion was

interesting. Dear Joseph Gurney Bevan took so much interest in it, that after hearing the views of Friends respecting the subjects which the Addresses should embrace, he, though now blind and in great feebleness of body, nevertheless undertook to prepare these documents. He has a remarkably clear head, and above all, a very pious and tender spirit. I am often instructed in beholding in this great and wise man the littleness and simplicity of a child.

The Addresses having been prepared, were approved of by the Meeting for Sufferings. My dear friend William Allen and myself were amongst those nominated to present them. We had to seek and wait for suitable opportunities, which were difficult to obtain, so many persons, from various motives, crowding about these Sovereigns. The King of Prussia was the first to whom we had access. As he did not understand English, but French, I presented him the Address, dear William Allen being with me together with two other Friends. He received us very civilly; according to the custom on such occasions, he had seen a copy of the Address before, and he was prepared with a suitable reply; among other things he stated, that there were some under the name of Friends in his dominions, and that they were good men. His attention having been particularly directed to the great misery, vice, and destruction of human life attending war, contrary as it is to Christianity, he intimated his strong desire that the love and the peaceable spirit which the Gospel of Christ inspires might pervade the whole world, and lamented the sufferings that have attended the last few years. We presented him also with a number of our books, for which he thanked us, and placed them together with the Address under the care of his Ambassador to this nation, who accompanied him.

We could not find an opportunity to be with the Emperor Alexander till the 21st of this month, though we were informed that he had heard of our intention, and desired to receive us as early as he could. Dear William Allen and another Friend went with me to the Pulteney Hotel, at the time appointed by the Emperor. He came to meet us at the door of his apartment, took us by the hand in a kind manner, and said that for a length of time he had wished for an opportunity to be with us. Through the Empress, who was at Baden when I was at Carlsruhe last winter, he said that he had heard of me and of my visit there. Then he inquired into several of our religious testimonies, principles and practices, to which dear William Allen answered in English, which language the Emperor speaks well. Whilst William was engaged in stating the nature of our Christian principles, the Emperor said several times, "These are my own sentiments also." He was very particular in his

inquiries respecting our views and practices in connection with Divine worship, the ministry, the influence of the Divine Spirit, &c. He made several very pertinent remarks on these various subjects, particularly on prayer; respecting worship he said, that God, who knoweth our hearts, cannot be pleased with, nor be acceptably worshipped by the observance of outward forms and ceremonies, or the repetition of words which the wicked and the hypocrite could use, though continuing in their sinful practices; but that a worship, in spirit and in truth is the most acceptable to God, who is a Spirit, and that before him our own spirit must be reverently prostrated. Respecting prayer, he said, "I pray every day, not in a form of words, but as the Lord, by his Spirit, convincing me of my wants, enables me to do." We entered fully on the subject of our testimony against war, to which he fully assented. He made several other inquiries of a religious character, which having been answered, silence ensued, during which, feeling my heart warmed by the love of Christ towards him, and under a sense also of the peculiar temptations and trials to which his exalted station in the world subjected him, I addressed a few words to him; his heart appeared sensibly and tenderly affected; with tears, he took hold of my hand, which he held silently for awhile, and then said, "These, your words, are a sweet cordial to my soul, they will long remain engraven on my heart." We furnished him with a number of Friends' books, which he received with pleasure, and on our taking leave of him, having been together upwards of an hour, he took each of us by the hand, and said, "I part from you as from friends and brethren; feelings which I hope will ever remain with me."

After we had left, the Grand Duchess, his sister, sent a request to us to furnish her with books like those we had presented to the Emperor, which was cheerfully complied with. Here I may say that the Emperor and his sister, accompanied by Count Lieven, his Ambassador, came to one of our meetings at Westminster Meeting-house; William Allen, who knew of their intention, through the Ambassador, accompanied them. It proved a good and solemn meeting. The Emperor and Grand Duchess, by their solemn countenances and religious tenderness, gave evidence that they felt it to be so to them.

I felt my mind much relieved after this service with these crowned heads, particularly as I had a full opportunity to lay before them the enormities of war, and to direct their attention to the peaceable Spirit of Christ; Alexander especially appeared deeply to feel the subject, and to be sincere in his desire for the promotion of harmony, love, and peace throughout the world; he told us that his concern had been great that the several crowned heads might conclude to settle their differences by arbitration, and not by the sword.

After these interesting interviews Stephen Grellet went down to the North of England, and attended the Quarterly Meetings of York, Durham, Westmoreland, and Lancashire, holding many meetings by the way, and in returning to London.

I left London the 25th of Sixth month for Yorkshire, accompanied by my dear friend, George Stacey, jun. At Bradford I had two very solemn meetings. Here I felt deeply for my beloved friend, Sarah Hustler, who was under great weight of religious exercise, which she soon after made public at their Monthly Meeting at Leeds. Her concern is to visit, in the love of Christ, some parts of Germany and of the South of France. She obtained the near sympathy and unity of Friends in that Monthly Meeting, and a few days after, that of the Quarterly Meeting at York.

From the Quarterly Meeting at York I went to that of Durham, held this time at Darlington; I was comforted by having at these two Quarterly Meetings and some other meetings in those parts, the company of those truly valuable servants of the Lord, William and Rebecca Byrd.

After the Quarterly Meeting I returned from Durham into Yorkshire, having made arrangements previously to my going there, to have a meeting with the Moravians at their settlement at Fulneck. No meeting had been held there by Friends before, but Charles Latrobe, one of their chief men who resides in London, being here, readily made way for me; he having received an account of my visit to their brethren at Neuwied, in Germany, as also in Dublin. The people very generally attended, and the meeting was large, composed of different characters, though of the same religious denomination. I was comforted with the evidence that some of them are a pious baptized people, who not only profess but endeavour to act consistently with the religion of Jesus; some were tender under the testimony given me to bear among them. Sarah Hustler accompanied me to that meeting, at the close of which she was solemnly engaged in supplication.

My dear friend G. Stacey, jun. being still with me, we went into Westmoreland, (S. Hustler being also in company,) and attended that Quarterly Meeting; then that of Lancashire; thence we returned to London, having travelled since we left it about eight hundred and fifty miles, and had more meetings than days. My dear young friend, George Stacey, has been a very acceptable companion to me; he has a feeling and religiously disposed mind, and a sound judgment for his years. He appears ripening in the Truth, and preparing to walk in the footsteps of his valuable father, who is a man of a strong mind. I have seldom met with one more guarded in his religious movements; nor do I recollect to have

heard him speak more than once on any subject in our Meetings for Discipline, however important the subject, or ever so much felt by him. When, one day, I told him what I had observed, he replied, "I think it is proper for me before I speak on any subject to endeavour to have a right sense of it in its various bearings, and then to know that it is my duty to speak upon it; if so, I consider that I ought to do it in as brief but as clear a manner as I can; having done so, I leave it to the meeting to judge and act; should Friends not see as I do, my repeating the same thing again would not be better understood, nor alter their own views."

I continued engaged in and about London till the 24th of Seventh month. My mind, during this time, has been under deep depression, feeling again heavily for the woes and miseries of afflicted humanity, both in London and throughout the nation, and Ireland also. It felt as if my soul was brought into their souls' stead. The accounts that I receive from various parts of the continent which I visited last winter, especially from Germany and Switzerland, very deeply affect me. Several of the pious persons I then visited have died in consequence of the sufferings they endured; others are reduced to poverty, who were before in a degree of affluence. My sorrows are also stirred up for my friends and near relatives in America, and the people at large; the cruel scourge of war, and its concomitant evils, prevail among them. O that the people would learn righteousness, whilst the judgments of the Lord are thus poured forth upon them!

A short time was now occupied in a visit to Kent and Sussex, from which he again returned to the neighbourhood of London.

Accompanied by Robert Forster, I went into Kent and Sussex. From Rochester I went on board a large prison-ship, below Chatham, to endeavour to have a meeting among the prisoners of war on board. They were generally Danes and Norwegians. Many of them were taken on merchants' vessels; some during their fishing excursions. A very remarkable visitation of the Holy Spirit took place on this prison-ship; three or four of the prisoners felt so powerfully convinced of sin, that they sat together in the crowded ship weeping and praying. This drew upon them the sneers of the crew, and the abuses of their fellow-prisoners; but they bore all with so much patience and meekness, that some of their persecutors felt constrained to join them. Through living faith in Jesus Christ, the Saviour of sinners, some of them now felt their sorrow because of sin to be exchanged for joy and gratitude, a lively hope being begotten in them in His mercy and redeeming love. Their minds

were so far illuminated by the Spirit in the deep things of God, that, witnessing a spiritual communion with the Father of Spirits, a right sense was given them of the nature of that worship which is in spirit and in truth; they accordingly sat together in silence, having their spirits gathered before God, undisturbed by the noise about them, or the revilings and reproaches, and even the stripes inflicted upon them. What greatly encouraged them was, that amidst so much suffering their number increased, and several of their most cruel persecutors became one in spirit with them, and in their turn endured with Christian patience the same sufferings that they had before inflicted upon others. During that time some on board happening to tell to the men in a boat which had brought provision to the ship, what a strange people they had among them, one of the boatmen said, "They were like the Quakers." That account came to the knowledge of a Friend, who sent to the ship a copy of "Barclay's Apology," in the Danish language. The little company read it very carefully, and found there several Christian testimonies, of which they had been convinced before. They easily apprehended that against war and oaths, and in favour of silent worship, &c. Their number increased to thirty, nineteen of whom are Norwegians. Their good conduct attracted the attention and kindness of the captain of the ship, who generously granted them several privileges. He received me and the friends that accompanied me with great civility: he had the spacious decks covered with awnings, and seats prepared, and we had a meeting with about seven hundred prisoners; many were much affected. After this we had a private opportunity with about forty of the Norwegians and Danes, whom the Lord has so mercifully visited. It was a very tendering time. They appear acquainted with genuine piety. Free communication was allowed us on board this ship, because peace is now made between the European nations. These men are waiting till there is an opportunity to send them back to their respective nations. I went after that along the seashore to Maidstone, Canterbury, Margate, Dover, &c., &c., having meetings in those places, besides being among Friends separately. I had searching and trying services in those parts. The love of money is like a canker; it destroys the tender life.

Seventh month, 29th. On my way from Folkstone to Lewes, I stopped at the house of Nathaniel Rickman, who gave me an account of a very unexpected visit that the Emperor Alexander and his sister had made to his family. On their way to Dover, passing by the house of Nathaniel Rickman, who, with his wife, was standing at their door, the Emperor, from their dress, soon recognized them as Friends. He ordered his carriage to stop, and he and his sister went into the house, which is a

neat, comfortable farm-house. They cheerfully partook of the refreshment set before them. They visited every part of the house, even the dairy, and found everything in such neatness and order that they were much pleased, and particularly noticed the very becoming behaviour of the children.

I visited the meetings in Sussex, and came to Tottenham the 4th of Eighth month, much worn in body and mind; I had had two meetings almost every day, and some of them of a trying nature. O the distress that I have endured in some places. My blessed Lord has enabled me, however, to labour faithfully and honestly among them. There is a small remnant left in those parts, by whom the name of the Lord is exalted.

I arrived here in time to attend the funeral of Anna, wife of John Sanderson. She was a valuable minister. The meeting was a solemn one. The sense given of the preciousness in the sight of the Lord of the death of his saints was very animating.

His mind was now again brought into close exercise on behalf of some of his "suffering fellow-men," and about this time he writes:

I had hoped for a release from further religious services in this land, and to be set at liberty by my blessed Master to retire from this long and arduous field of Gospel labour, and to return to America to my beloved family; but the Lord, whose sole right it is to direct my steps, has given me to feel that my bonds in this great city of London and in some other places are not yet loosed. My soul has bowed very reverently before Him, to whom I have made the surrender of myself and all, and I said, "Here am I, Lord, do with me whatever thou pleasest, only condescend to uphold me and preserve me from bringing any reproach on thy blessed cause, and be pleased in the end, through thy Divine and unmerited mercy in Christ Jesus my blessed Redeemer and Saviour, to receive me to thyself."

My mind feeling attracted towards such of the poor-houses in London as I had not visited before, I felt peace in yielding to that service of love towards this portion of my suffering fellow-men. My beloved friend, Mary Stacey, joined me in these visits. Our spirits were much affected in beholding so many of our fellow-beings brought low under affliction and infirmities. Some of them were once in easy circumstances, but are now obliged, in advanced life, to avail themselves of the refuge that a poor-house offers them. The number of inmates in several of these places

is pretty large. The managers of them were very ready to make way for our visits, and to collect the people together. The Lord graciously condescended to be near to us, repeatedly fulfilling the saying that "to the poor the Gospel is preached;" giving us also joyfully to believe that to more than a few of the poor in the world, the blessing annexed to the poor in spirit doth belong.

I also visited again the houses of refuge opened to the poor, destitute, and once degraded females. Many tears are poured out there by some of them, in the remembrance of the past, and songs of joy also are heard, for the unmerited love and mercy of a gracious Redeemer.

I had much satisfaction in another visit to the establishment for Jewish children, where about one hundred and forty boys and girls are instructed in the principles of Christianity; but I have especially been comforted in the house of refuge, opened for the reception and instruction of those young females among that people who, obliged to leave the paternal home on account of persecution, or turned out of doors because of their disaffection to Jewish principles, have found a safe retreat here. Some of them manifest much religious sensibility.

Whilst thus engaged in feeling for and labouring among suffering humanity, my concern towards the members of our own Society did not abate; but I attended all our meetings in and about London. The more I have mixed with persons of other religious denominations, the stronger has become my attachment to our own Society and the Christian principles which we maintain. I rejoice greatly indeed in having met with individuals, yea, many, in the several nations where I have travelled, who are very near and dear to me in spirit, and who I believe love the Lord Jesus in sincerity; but I met with no *people*, who, as a religious body, maintain doctrines and testimonies, so scriptural and agreeable to vital Christianity, as does the religious Society of Friends; and my great concern and frequent labour for this people are, that they may not only believe in these principles and Divine Truths, but also walk uprightly and with faithfulness in accordance therewith.

At the conclusion of these services in and about London, his attention was once more turned to some parts of the Continent, and "believing that he had a little further debt of Gospel love to discharge in Flanders," he "resigned himself to the Lord's requirings," and crossed over to that country.

On the 14th of Ninth month, accompanied by George Stacey and Joseph Foster, we came to Margate, and set off immediately by the packet for Ostend; we were favoured with a good passage. My soul was

reverently prostrated before the Lord who, in his adorable goodness and mercy, gave me to partake of the calm and serenity that prevailed over the waters below and the skies above.

We proceeded pretty directly to Ghent, where I continued some days, but found very little opportunity for service among the people, except with a few individuals; the inhabitants are strongly entrenched in Popery. I found much greater openness in Brussels and Antwerp, where I had several public and private religious services. Some of those meetings were owned by the dear Master's presence; but my soul was rendered sorrowful under the feeling of the sufferings that the people in these parts have endured during the war, and the little improvement that they have made in the fear and love of God. The conduct of many of them seems indeed to proclaim that the fear of the Lord is not before their eyes. Besides this I hear of several bloody battles that have been fought in America. I have indeed mingled my tears with my bread.

Whilst at Brussels I heard an interesting circumstance respecting the Emperor Alexander when he was in that place. He had taken a walk through the streets alone, in plain garments, so that his rank was not observable by his dress. A heavy rain came on, which induced him to look for shelter. A tailor's shop being near, he went in, and entering into conversation with him, inquired about his family, and how he succeeded in his business. The tailor, by his answers, manifested that he was a pious and conscientious man, but under pecuniary embarrassment, not being able to pay the rent of his house and shop. Alexander left him without making himself known; but, to the great surprise of the tailor, a few days after, a person came to him and handed him the title-deed of the house he lived in, made out in due form to him. It was not till some time after that he found that his benefactor was the Emperor of Russia, and the same unknown person who had taken shelter in his shop.

My mind being now released from these parts we returned to England by way of Dunkirk and Calais. We escaped some serious dangers on the road; for our carriage having broken down, it was night when we came over the sands, where we missed our way, of which we were warned only by hearing the roaring of the sea coming towards us; there the tide rises to a considerable height, and for a while we could not discover any elevated place to retire to; but a small light that we perceived at a distance, to which we directed our course, brought us again into the right path. Next morning, leaving Dunkirk very early before daylight, we had another narrow escape from falling with carriage and horses into a deep ditch. Notwithstanding all this detention we were favoured to arrive at Calais in time to get on board the packet for Dover, just ready

to sail. We had a boisterous passage, and I was very sick. On landing I went direct for London.

Hearing that there was a *Cartel* ship at Dartmouth, nearly ready to sail for New York, I felt my way pretty clear to endeavour to go by her. My mind being now released from continuing longer at present in this land, the sound of the trumpet of retreat appears to be clear, and O what a favour to have a perceptible evidence of the Lord's guidance, both in our going out and in our coming in.

The necessary arrangements having been made, and liberty from the government being given to take my passage in the *Cartel*, called the *Jenny*, Captain Myers, I left London on the 19th of the month, being accompanied by my dear and valuable friends, G. and M. Stacey. We reached Dartmouth on the 25th, where several dear friends from London and other parts have kindly come to meet me, to bid me once more farewell in the Lord; and truly we may say, that it is in the fulness of the love of the Gospel, and the precious fellowship thereof, that we part one from another. I have however been introduced into deep exercise, and close searching of heart, to know if it was indeed right for me to embark in this ship. It is stated by persons who profess to know the vessel, that she is not sea-worthy. Some of my friends, alarmed at these reports, are very unwilling that I should go by her; but there is no other vessel going, and in this time of war it is very seldom that even *Cartels* go. I endeavoured to wait for and ask counsel of the Lord. I believe she is a poor vessel, but my trust is in the Lord, that she will bring me safely over to America, and I feel a sweet calmness and peace of mind in the prospect of going by her.

After taking a solemn leave of his beloved English friends, S. G. went on board the *Cartel* about eight, a.m., on the 29th of Tenth month, and the vessel set sail from Dartmouth a few hours after. They had thirty cabin, and seventy-five steerage passengers. Though the former paid a high price for their passage, they soon discovered that the captain had very insufficiently provided for their wants, and found it needful, before leaving port, at their joint expense, to lay in a good stock of additional provisions of various kinds of their own. They had "a boisterous, uncomfortable voyage across the Atlantic;" the vessel proved leaky; their beds were often wet, and the cabin floor was sometimes several inches deep in water; they were frequently exposed to much danger, and their prospects were often gloomy. "Yet

the Lord," writes S. G., "condescended very graciously to keep my mind in confidence and peace, trusting in him amidst our various difficulties and perils. The evidence he had given me, as I thought, that the ship should carry me safely, continued as an anchor to my soul, even when my fellow-passengers were in great dismay."

"When in sight of the Jersey shore," he continues, "we had so nearly finished the provisions which could at all be eaten, that, on coming near Sandy Hook in the evening, we partook of our last scanty meal. That night was very stormy, threatening to blow us out to sea again. The captain at last thought he might succeed to reach Newport; but, to our great thankfulness, the wind altered; a pilot came to us, and by ten o'clock we were near the lighthouse. The account of our situation soon reached New York, when some of our kind friends, officers of the Custom House, several of whom knew me, went to some of the hotels, and put in requisition some of the provisions they had ready prepared, which they brought to us in a pilot boat, and through their kindness we made a good meal, after a long fast. My soul was reverently prostrated before the Lord for the preservation extended to us. His own arm brought us deliverance. At seasons, when violent winds and foaming billows assailed our very frail and shattered vessel, and my fellow-passengers saw no possibility for us to escape a watery grave, this gracious promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee,' was revived. Thus did my gracious Lord uphold me, and deliver me; for ever adored and praised be his Holy Name. How often has he, in the course of these last three years and a half, greatly magnified his name. He has been my refuge and strength, and has never failed me. I have travelled during this engagement abou twenty-six thousand miles by land, besides several thousands by water, and have had during that period nearly as many meetings as days. I went out poor; I return poor—very poor in spirit; and yet I can truly say that I have not lacked any thing. It is the Lord's doing, and to him the whole praise and glory are ascribed! On my arrival at New York I found that my beloved wife was at Burlington. We soon met there, and rejoiced together in the Lord for his great goodness to us both, exciting a desire that, through his Divine grace helping us, we may stand offered up to him and his service to the end of our lives."

CHAPTER XXV.

Partnership with Robert Pearsall.—Prospect of further Religious Service.—Visit to Hayti.

On his return from Europe, Stephen Grellet again took up his residence in New York. "I found it my place," he remarks, "as early as I could rightly do so, to engage again in some business, that, by the Lord's blessing on my exertions, I might have the means to defray all needful expenses, should my dear Lord and Master see meet to call me out again in the service of his glorious Gospel. I did not desire great things for myself, but I felt there is a blessing in being able to give, even a little only, to others, rather than be under the necessity of receiving."

Way soon opened for his entering into partnership with his brother-in-law, Robert Pearsall. They "endeavoured to conduct their business with all prudence, attending, in the management of it, to the restrictions of the Spirit of Truth. The Lord prospered them in their undertaking, and it was even becoming a lucrative one." But it was not long before an impression was made on S. G.'s mind that he must "stand loose from the world and every earthly object, and hold himself prepared for further service in distant parts of the Lord's heritage." In allusion to this he remarks:

I had entertained a hope that I had accomplished in Europe the whole of the work that my dear Master had for me there; and very sweet peace had continued to attend me, when I recurred to the deep and peculiar exercises, and the nature of my services there; but now I beheld such a field of further labours in those nations, as well as in the West Indies, which I should have to enter, that my soul was dismayed at the prospect. The North of Europe, Norway, Sweden, Russia, parts of Asia Minor, Greece, Italy, Rome, many parts of Germany and Spain,

&c., were brought into view, as portions of the earth where I should have to proclaim the Lord's redeeming love and power. Strong and awful was the impression made on my mind, that I could not enter into my Master's rest till this work was accomplished. With this a little faith was given that Omnipotence can enable to perform what to man seems impossible. I bowed very low before the Lord, and through the aid of his Divine grace, I was enabled to say, "Here I am, Lord! do with me as thou wilt; only go with me, and fulfil again thy blessed promise, as thou hast so graciously done on every previous occasion, when thou hast sent thy poor servant on thy Gospel errands,—'I will teach thee and instruct thee in the way in which thou goest; I will guide thee with mine eye.' O Lord! thou hast not only guided thy servant, but also helped, sustained, and, to this day, preserved him, a monument of thy goodness, mercy, and power."

Whilst thus exercised in the midst of his outward engagements, and enabled to stay his mind on God in the prospect of what was before him in regard to the nations afar off, and the people of other religious denominations, his love and Christian solicitude were kept alive towards the members of his own religious Society, both in the City, and the Quarterly and Yearly Meetings to which he belonged. The insidious workings of "the spirit of error," assuming the garb of an "angel of light," deeply affected him. "The light of the Gospel of *the glory of Christ*" had shined upon his own heart, and with an eye sharpened by love to the Redeemer, he was very quicksighted in regard to everything derogatory to his Divine character and offices.

"I have deeply lamented," he remarks in reference to these things, "because of the gradual ascendency which the grand enemy of Truth gains over many minds. Some are carried away by a worldly spirit,—others by that of Anti-Christ, under a specious appearance of sanctity. Attempts to detect it, or to proclaim against it, have no more place in the minds of many than had the endeavours of Lot to prevent his sons and daughters from falling in the overthrow of Sodom; he seemed to them as one that mocketh. Nevertheless, I have felt it to be my duty to labour in love with individuals, and particularly with Elias Hicks."

Little more than a year had elapsed since his return to the bosom of his family, when, "for Christ's sake and the Gospel's,"

he felt constrained to make preparations for again leaving all. In recurring to his previous prospects, he continues :

For months the exercise on account of several parts of Europe, where I have not been, has been heavily on my mind ; but after waiting carefully upon the Lord, that he might order my ways in his counsel, I have felt that, for the present, Hayti only is the part to which I must go.

In the fore part of the year 1816, the time appearing fully to have come for me to go to St. Domingo, and pay a visit in the love of Christ and his Gospel to the coloured population there, according to the good order of our Society, I spread my concern before my Monthly, Quarterly, and Yearly Meetings. They severally entered feelingly and tenderly into sympathy with me under my Gospel bonds, and gave me their certificates of unity with my religious concern. I left my temporal affairs under the care of my partner, and, on the 25th of Sixth month, 1816, taking a solemn and affectionate leave of my beloved wife and dear friends, I went on board the schooner *Remittance* bound for Les Cayes, Hayti. My dear friend, John Hancock, a member of New York Monthly Meeting, accompanied me. His affection for me, and his love for the cause of Truth, prompted him to make this free-will offering.

The time of S. G.'s visit to Hayti was an interesting period in its history. In the fearful struggles which broke the chain of slavery, and ultimately secured the political independence of the island, Toussaint L'Ouverture, that noble hearted negro patriot, had been wickedly betrayed into the hands of his enemies, and carried away, with his family, to France, where, under the cruel despotism of Napoleon, he had been suffered to "pine away and die in the dark, damp, cold prison," of the Fort of Joux.* The French, nevertheless, totally driven away from St. Domingo, had left the government wholly in the hands of the freed sons of Africa. Dessalines, himself once a slave, having assumed and greatly abused the supreme power, under the title of Emperor, had been dethroned and slain. Christophe, the negro chief, having accepted the reins of government, had been opposed by Petion, the mulatto general, and years of conflict between the two competitors had ended in the former establishing his power in the north under the title of King Henri I., and the latter retaining a

* Beard's Life of Toussaint L'Ouverture.

firm position as President of the new Republic in the South. The horrors of war had been succeeded by the blessings of peace. Christophe was pursuing a course of gradual improvement in his northern dominions; while Petion, relieved from the cares of military operations, successfully applied all his powers to the amelioration of the condition of those whom he governed. Accessible and courteous to all, and labouring indefatigably to secure the due cultivation of the land, to administer justice, to promote order, and to lay the foundation for the intellectual and moral improvement of the inhabitants, he had gained the general goodwill, and was beloved by his fellow-citizens, when Stephen Grellet and his companion landed on the southern shore of the island of Hayti.

They had a prosperous voyage, and only one fellow-passenger. When the weather allowed, they held religious meetings on board their vessel twice a week. These were generally attended by all that could be spared from the ship's duty. On landing in Hayti, S. G. remarks:

We were favoured to arrive at Les Cayes on the 17th of Seventh month. We soon became acquainted with some serious characters, who have received us with much kindness. After visiting some of them in their families, my way has opened for an attempt to spread the notice of a religious meeting among the inhabitants. It was for a time discouraging, because of the obstacles put in the way by some Spanish priests and friars; but notwithstanding their malice, I felt it to be my duty to pursue my prospect, and commit the result to the Lord. A spacious place was provided, and the meeting was largely attended. Among those present were the General-in-chief of the Department, several generals, and military and civil officers. Some of these are entirely black, others are of lighter complexion. One of the Romish priests also attended. All conducted themselves with propriety; and after meeting several expressed their gratitude in that the love of Christ had constrained me to come and visit them, some saying their hearts were prepared and open to receive such doctrines as I had communicated, for they were disgusted with their Romish priests, whose conduct they considered to be a reproach even to morality.

30th of Seventh month. I have had five additional meetings, generally well attended. I had one for the white population here, among

whom the testimony of Truth given me to bear was of a close nature, for which I find there is great cause. I have been comforted among some of the people, who manifest a tender conscience. Having brought with me Bibles and Testaments in French, and books and tracts of piety, they are gratefully received. Our visits to many families have been seasons of edification and instruction. We purchased horses here to take us to Port-au-Prince. The roads in this part of the island are not suitable for carriages: it was also necessary to hire a guide to go with us.

Leaving Cayes, we went the first day to the habitation of General Borjellat, a handsome looking mulatto. He received us with courtesy and hospitality, and very readily made way for a meeting to be held in a spacious room in his house; his large family and about one hundred persons who work on his sugar plantation attended. The Lord's presence and power was over us, so that many of those sable countenances were bedewed with tears under the contriting sense of the visitation of his love to them. We set out long before daylight on the next day, as in this hot climate it is necessary to do so, for after nine o'clock a.m., the heat of the sun is powerful, and travellers try to avoid it. We arrived at a small town called Cavarillon; where, feeling my mind engaged to have a meeting, the Romish priest readily promoted it. He united with others in giving immediate notice, and the inhabitants very generally came to it. The word preached on the occasion appeared to have an entrance in many of their hearts, and the priest, who had been very attentive in meeting, was kind and civil after it. We took a late breakfast after meeting, time not having allowed us to do it before, and then rode under a warm sun to St. Louis. It was formerly a town of note, but during their wars it has been rendered a place of ruins.

By three o'clock next morning we were again on the road, wishing to reach Acquin, thirty miles distant, in time for breakfast. Here I felt it my religious concern to have the inhabitants called together. A meeting was appointed at four p.m. The notice spread so quickly in the country, that, with the people in the town, a large number collected. The meeting was held out of doors. Through Divine aid, the gospel was largely declared unto them. Though some of them have pious minds, yet the greater part were very ignorant of the things pertaining to truth and godliness. At first they appeared not to like to have their sins set before them, and what must follow if they die in them; but after awhile, the power of truth came so forcibly over them, that they trembled under it, and many tears were shed by them. I was forcibly reminded of what our ancient Friends sometimes said of their meetings, "there was a general convincement among them." O that conversion may follow!

The next day we set off at two a.m., having a long distance to go to a place on the road where we might obtain some refreshment. Though we travelled fast we did not reach that place, a kind of inn, till ten o'clock. The master of the house cultivates a small coffee plantation, some bananas and Indian corn. He resides on the mountains, and has very few settlers near him. He immediately sent his young daughter some miles distance to obtain some eggs for our breakfast. Whilst this was preparing, he requested our assistance in endeavouring to learn to read. The little he has acquired thus far has been by the aid of the few travellers who come that way, and can spare a few moments for him. What he learns he imparts to his children, who are nice, well-behaved blacks. He was much pleased on my presenting him with a New Testament. We reached Miraguane that night.

Long before daylight we were again on the road next morning, when, after passing through the Little Gonaive, and the Grand Gonaive, we succeeded, though not without great efforts, to reach Leogane that night. We passed over a very difficult road; a great length of it winds through a narrow space, between high hills or mountains, through which also runs a stream called a river. We crossed it above thirty times during the day. In some places the water came up to the middle of our horses, generally above our knees; and riding under a broiling sun rendered it very uncomfortable. We met at Leogane a few individuals who appear to be serious persons, with whom we had some satisfactory intercourse.

I felt my mind pressed to go to Port-au-Prince also; and on reaching that place we paid an early visit to the President, Alexander Petion. He had heard of our arrival, and was desirous to see us. He received us with much affability, and expressed his gratitude that the Lord has put it in our hearts to come and visit them on this island, and has prospered our way thus far. Petion is a large, portly man, of a rather handsome and pleasing countenance, a light mulatto, very plain in his apparel and simple in his manner of living; in this he acts from principle, to give an example to his officers that they may not oppress the people to obtain the means of supplying the expenses of high life. He is also a very humane man, and is not known to have ever sanctioned taking away the life of any offender, even of those who have conspired against him.

Eighth month, 11th. I have had several meetings for Divine worship since my coming here. There appears to be a great openness in the minds of the several classes of the inhabitants; some are drawn evidently by no other motives than those of curiosity; but sincerity appears in others. The meetings hitherto have been held in private houses; but the President was anxious that the meeting on First-day should be held

in their large Romish Church, that being the largest and most convenient place to accommodate the people of this town, and the country round. I endeavoured to set before the President the objections that some might have against it, the priests particularly; but he could not see any difficulty in the way. "The meetings that you hold," said he, "are meetings for Divine worship, and for this very purpose the church has been built." Moreover the chief-priest came yesterday to see me, and said that he had no objection, nor did he think any one else would have. He appears indeed, to care very little about religion. His emolument, twenty thousand dollars a year, is his great object. He told me that he did not hoard up that money, *but expended it as freely as it came.* It was trying to me to have a meeting in that place, but I felt it my duty to see the people; for this purpose I have come here, and therefore I agreed to have it appointed. It has been largely attended, many persons from the country coming to town. Great was the travail of my spirit for this large congregation. The Lord condescended to hear my prayer, and to reveal his power among us, and to cause the stream of his glorious Gospel to flow. The nature of pure and undefiled religion before God the Father was set before them, together with its fruits. The fruits of false religion were also described. Christ, the Saviour of sinners, was largely preached; and they were earnestly entreated to come to Him, who, by His Divine Spirit, reveals Himself to be very near to seek those who are lost in their sins, and to save them. Much quietness prevailed among that multitude, and many appeared tender.

12th. This evening I had a more select meeting, and a precious season it has been. The people now appear to understand the nature of silent worship; a solemn silence prevailed over us. The company, very generally, were in tears, and feelingly united in the acknowledgment that was made, on bended knees, to the love and mercy of a gracious and compassionate Redeemer, and the prayers offered for his grace and Spirit to enable us so to live as to bring glory, and no reproach, to his Holy Name.

18th. I have had one or more meetings every day during this week. They were held in the several parts of this city, so that most, if not all, the inhabitants have had an opportunity to attend them. Those in the evening, however, are attended chiefly by a select company, whose hearts appear in earnest to seek the Lord and his Truth. The greater part of these are females. This morning, being First-day, I had a meeting with about six thousand of the military, who were collected before the palace of the President, and stood in close ranks near the porch, where seats had been prepared for Petion and his chief officers, about two hundred in number.

The President sat by me. I was enabled to preach the unsearchable riches of Christ, describing the nature and blessedness of his kingdom of righteousness, peace and joy in the Holy Ghost; urging them to come and range themselves under the standard of the Prince of Peace, who would enable them to bring forth the fruits of peace. As the weather was very calm, and great stillness prevailed among the people, (for many of the inhabitants had collected besides the soldiers) my voice was heard distinctly by all. About an hour after I had retired to my lodgings, the General-in-chief, Boyer, with most of his staff, came in to express to me, on behalf of the military at large, their grateful acknowledgment.

19th. I had another large meeting this morning; then we went, by invitation, to dine with the President at his country seat. He lives very abstemiously himself, drinks water only, and eats of but one kind of meat; but keeps, however, a good table. There were about sixty persons present, besides his family. The whole was conducted with becoming seriousness, and a part of it to edification.

21st. Yesterday and to-day I had three other meetings; one, very largely attended, was held at Colonel Sabourin's. In several of the meetings I have had on this island, and especially in this city, I have been led to impress on their minds the duty of paying strict attention and obedience to the law of the Spirit of life in Christ Jesus written in their hearts, which would set them free from the law of sin and death; consequently their rulers would make no other laws than such as coincide with the dictates of the Spirit of Truth which leads to all righteousness and truth, and the people would be enabled by the same Spirit to walk uprightly, keep the law of God, and those enacted by their government. Thus they would live in peace and harmony one with another; none would give way to that quarrelsome and revengeful spirit, which is so contrary to the patience, forbearance and love, which the religion of Christ calls us to. I dwelt the more on that subject, because many among this people, who may be called a military nation, (for they are all soldiers) are in the shameful practice of fighting and duelling, even for trifling causes. Their morals also being greatly relaxed, and the sacred tie of marriage disregarded by a considerable number of them, I laboured much, in private as well as in public, to shew them the necessity of living a virtuous and moral life, without which it is impossible for religion to grow; neither can domestic happiness and harmony be witnessed; nor can a joyful hope be entertained for their children and youth, whilst the parents set them bad examples. I frequently pleaded with the rulers of the people, privately, on these accounts, and I hope not without some fruit with some of them, who were induced to marry those with whom

they had for many years lived in a state of concubinage. The subject of a liberal education, coupled with a pious and guarded training, was held up to their view. They have indeed many schools, and the children make rapid progress, and are in no wise behind any white children in intellect and capacity; but the evils that the French have entailed upon them, are not less galling and destructive to their minds, than were the cruelty and oppression of slavery to their bodies. Besides the bad examples they set them by their immoral lives and their irreligion, they have left behind them numerous books of the most demoralizing, vicious, and obscene kind; as well as many deistical works of the French philosophers. These publications come into the hands of the young people as soon as they can read, and thus they are early initiated into the evils indulged in by many of the parents. I have succeeded in having many of those books removed from their schools, and in their stead I have given them Bibles, Testaments, and other works of piety and usefulness. It has been very grateful to me to observe the eagerness with which some of the people have received the Scriptures; I had brought several hundred copies with me, also a pretty large number of useful and religious books. Among these are many relating to our Christian principles, which are well received.

Another great difficulty to which these people are subjected, is the very general demoralization of the Romish priests among them, so as to induce some to turn the religion of Christ into ridicule, when told that their salvation depends on men who publicly evince by their conduct that they are the servants of sin. President Petion sensibly feels these important subjects; he endeavours to prevent any more priests coming into the Republic. He has destroyed as many of the bad books as he properly can, and he tries to counteract their evil tendency by opening the way for the importation of useful works. For this purpose he has built a spacious place for a public library, which he is endeavouring to have well stored.

We left Port-au-Prince on the 22nd of the Eighth month for Duford, a plantation that belongs to General Inginac, Secretary of State to Petion, where we had a meeting with the cultivators of that estate and others in the neighbourhood. The next day we travelled over a pretty high mountain and difficult roads, on our way to Jacmel. We forded several times a deep river over which our horses had to swim. The following day being First-day, we had a meeting at Jacmel, which was largely attended and very satisfactory; yet my mind was not released from the weight of religious exercise I had felt towards the people. Whilst I was considering whether I must not endeavour to have

another meeting there, a deputation came from the notables of the town, requesting me to have another meeting among them; I felt most easy to let it be appointed for the following day. This was likewise numerously attended, and was a solemn and very relieving meeting to my mind, as also were several opportunities I had in their families, when a large number collected together. I have found here more tenderness of spirit generally prevailing, than in most other places.

We went from thence to Grande and Petite Gonaives. We crossed the windings of a river sixty-two times; the water often coming up far above our knees. The people came down the mountains from a considerable distance to attend the meeting at Gonaives, which was held out of doors to accommodate them. They stood very quiet and attentive, and some of them appeared much affected under the testimony that the Lord gave me to deliver. Here, as has been the case in some other places, many of them have said, "O, if you could come among us once a year only, or let one of your friends come, we should not want to hear any one else, and should have done entirely with the priests." After I left the place I heard that the priest was so chagrined at seeing the people flock in such numbers to the meeting, that he got into a fit of passion that brought a heavy fever upon him; yet, poor man, he leads a very immoral life.

The next meeting I had was at Miraguane. It was held in the house of Colonel Augur, Commandant of the place. The power of truth was so felt by many that tears indicated the tenderness of their spirits. There had not been any priest in that place for some years; but one had arrived the day before to take possession of the benefice of that parish, and said his first mass at the very time that my meeting was appointed. Thus the people had a full opportunity to make their election which to attend; six persons only went to him, and a very large company attended the meeting I had.

After that meeting we forded Little River, which was attended with some danger. We lodged at Colonel Adonis,' the Commandant. He was stolen from Africa when very young. I find many who were thus carried away from their homes. Some moving accounts they give of the cruelties they beheld, and the sufferings they endured. One of them, whilst relating his sufferings, was moved to tears in the recollection of them, and added, "but me must love them, (his persecutors) and try to render them good for evil, and pray for them." That evening I had an interesting meeting at the house of the Commandant, but instead of feeling my mind relieved thereby, a great increase of exercise came upon me, so that I requested to have notice of another meeting for the next

day spread round the country. The whole night, my exercise was such that my soul cried deeply unto the Lord for his saving help and strength. It was as if the weight of the mountains was upon me, and I felt so poor and empty, that I thought I could never more advocate the cause of Truth. Early next morning, First-day, I was greatly dismayed at beholding the number of people who had already come into the town to attend the meeting, whilst others were seen at a distance descending the mountains round about. To accommodate such a crowd, it was considered proper to hold the meeting in their large market-place. About meeting time, a regiment of soldiers, on their march to Port-au-Prince, also arrived in the town, and their officers brought them all to the meeting. Several thousand persons, it was supposed, were collected. They stood very close round me, and I was placed on the market-cross, or rather Liberty Tree, which is planted in almost every town. The Lord very graciously condescended to be near to support me on the occasion. I had been brought very low, but He is riches in poverty, as well as strength in weakness. It was a quiet, solemn meeting.

That evening I went fifteen miles further to Petit Front, where I had the next day a meeting, attended by the inhabitants very generally. There again the Lord's contriting power was over the assembly. Nearly wherever I come there is a wide door open in the people to receive me and the testimony of Jesus given me to bear. The fields seem to be white unto harvest.

I had felt some drawings further on towards Jeremie, thirty leagues distant, but the Lord has been pleased to excuse me from service there, and to open my way to return toward Port-au-Prince. We came to Lansavone, and leaving that town early the next morning, we got to breakfast at the house of a kind, serious man named Denis, near the Great River We had a satisfactory religious opportunity with his family, and by the time that we were prepared to proceed on our journey, the waters of the river, which were very high when we arrived, had considerably subsided, so that with the assistance of our kind, new friend Denis, we were favoured safely to cross, though the water came up to our saddles. In the evening we reached Miraguane, where we had a meeting, and early next morning we proceeded towards Great Gonaives, where we had a very precious meeting at the house of the Commandant, Colonel Simmons. After the conclusion of it, we set off for Leogane, fifteen miles distant. A little before our arrival there it began to rain heavily, and continued to do so in such a manner that at ten o'clock in the evening a general alarm was sounded throughout the town, and every body called out to work, to endeavour to put a check to the overflowing waters, now rushing into

the town, threatening general destruction. The extensive plain round the town was like a sea; the water was from three to six feet deep, and torrents continued to pour down from the mountains. The streams flowing through the streets were like so many rivers. We had truly an awful night. Next morning the whole country around presented nothing but waste and desolation; the most beautiful, rich plantations had now not a sign of verdure, nor of good soil left; all had either been carried into the sea, or was covered with stones and gravel brought down from the mountains; houses and other buildings, horses and cattle, were in like manner carried away. It was supposed that the lives of many of the inhabitants had been destroyed. Heaps of large trees brought down from the mountains, against which many stones and much sand had accumulated, blocked up the roads. Had we been only an hour later, the preceding evening, we must have shared the portion of other travellers who were drowned. It was indeed reported that we were lost, two Spaniards, who were drowned, having been taken for us. The Lord graciously watched over and preserved us. I felt much for the people in their affliction, and the great bereavement of many, both by the loss of property, and that of their relatives. I had a very solemn meeting with the people of the town; their minds in affliction were prepared to receive and appreciate the consolations which the Gospel of our Lord Jesus Christ imparts.

The next day I had two other meetings. That in the forenoon was held in the market-place; for the crowd who from various causes had come down from the mountains, was great; and many soldiers had been sent as labourers, to endeavour to assist the sufferers, so that several thousand persons were collected on the occasion. It seemed that day as if, "when the Lord's judgments are in the earth, the inhabitants of that part of the world were learning righteousness,"—seriousness prevailed over that numerous assembly, and the hearts of many were contrited. The meeting in the afternoon was more select, and the refreshing from the Lord's presence was sensibly felt by many.

I frequently marvel in beholding how, among these descendants of Africa, who have had so few advantages compared to many of the Europeans, the Gospel stream *does flow;* and the word preached appears to have an entrance; they receive it in the simplicity of their hearts, and in the love of it. I may also bear testimony to their general good conduct and honesty. One may travel among them with the greatest security. I have heard that very frequently large sums of money are sent over these mountains from one seaport to another, and no attempt at robbery has been known. Very lately a man had six horses loaded with

sacks of dollars, and one of the sacks had become so worn, that when the driver discovered it, it was nearly empty. On his going back he found the dollars scattered on the road for some miles, and people collecting them. They immediately gave him what they had picked up, and assisted in finding more. When the driver sat down to count, he found that only about ten were missing; and then these men went further on in search, and at length brought him back every single dollar! We might in vain look for so much honesty among many of our white people.

The 9th of Ninth month we set off for Port-au-Prince, and the General very kindly sent one of his officers to conduct us through bye-paths across the country, the highway being rendered impassable by the flood. In some places the Grand River had changed its course, the former bed of it being nearly dry, and it now passes through plantations very lately covered with luxuriant sugar cane, but which are now a bed of stones and gravel. Our guide took us a good way up to ford it; the water however reached to the backs of our horses; but we were favoured to arrive safely at Port-au-Prince in the evening, when our host, Archibald Kane, received us with his former kindness. My dear companion, John Hancock, with myself, felt our hearts bowed before the Lord with reverent gratitude, for his great mercies and favours bestowed upon us during that journey. He has supported us under very great bodily fatigue, preserved us from a watery grave several times, and has enabled his poor servant to preach the unsearchable riches of the Gospel of Christ to thousands of our fellow-men of the sable race; blessed and adored for ever be his glorious Name!

10th. At Port-au-Prince. I have had a meeting this evening with the more select company of this place, with whom I used to mingle. There appeared to be an increase of solemnity among them, and a deep ingathering into the sanctuary of the heart before the Lord. It appears they have continued to hold their meetings during our absence, and their dependence being then entirely drawn from man, and directed with singleness of heart to the Lord, the Minister of the Sanctuary, they have become better acquainted with the operation of his Divine Spirit, and have made some advances in the root of religion.

11th. I have been several times with the President and chief men of this place, for, apprehending that the time of my release from this part of the service that my blessed Master had for me is near at hand, I desire not to withhold from them any portion of the Lord's counsels which I feel towards them. The more I am with Petion, and the more I hear of him by those who during many years have had full opportunity

to know him, even under the most difficult and trying circumstances, the more do I feel for him and respect him. I believe he is truly a great man; there is that in him which leads me to believe that it is his littleness in his own sight which exalts him. He has repeatedly manifested much religious sensibility; may his heart become more and more enlarged in the love of God, through Jesus Christ our Lord!

Feeling my mind now very nearly released from further services on this part of the island, I have had it under my very close consideration to pay a visit also to that part which is under the government of Christophe. I am brought into great straits and deep exercise on that account. If it is my place to go there, I am persuaded that the Lord, my blessed Master, will show it to me with clearness, and also open a way for me to get there.

12th. I had another meeting with the inhabitants of this city. It was again much crowded. To be generally heard, I had to raise my voice considerably, which much exhausted me; for I was very unwell when I went to the meeting; but as I apprehended that it might be the last opportunity of the kind I should have with them, the weight of my exercise and concern pressed upon me so heavily, that I felt willing to be spent on their account. I had very close doctrine to deliver. I set before them the blessings that would attend them if they turned to the Lord with sincerity of heart, and amended their ways and doings through obedience to his Divine will manifested to them; and on the other hand I testified of the curses, the misery and woe, that a continuance in sin and vicious practices would entail upon them, now especially that they had not the plea of ignorance, for they themselves could now say that the way of life and death had been clearly set before their view. It has been a solemn meeting; many of the people have been greatly contrited, and they felt deeply also when, towards the conclusion, I told them that this was probably the last opportunity I should have thus to plead with them in the love of Christ, to whose grace and mercy I commended them. I have felt very unwell since meeting; it seems as if I were on the eve of having a heavy sickness.

According to the apprehension expressed in the foregoing memorandum, S. G. was seized with a severe attack of illness. On his partial recovery, about a fortnight after, he makes the following record in reference to it.

The disease made such rapid progress, that in a few days I was reduced to the greatest weakness; neither the physician nor those about

me thought my recovery possible; my limbs were already cold. I was very sensible of my situation, and that my life did now hang on a very slender thread, and that it was proper I should stand prepared for the moment of my departure, should the Lord order it to be so near at hand as it appeared to be. Accordingly I gave directions for my funeral, and circumstances attending my demise. My mind, through my dear Redeemer's love and mercy, was preserved in much calmness, and, in peaceful acquiescence with his Sovereign will, prostrated before him. I marvelled if, in his Divine mercy and compassion, he would now indeed cut short my work in righteousness, and release me from the great weight of service which I have repeatedly felt for many of the European nations particularly. At the time when I was the lowest, my concern in Gospel love for these nations came upon me with force, and the language was proclaimed in my ear, "Thou shalt indeed visit those nations; the days of thy earthly race are not yet accomplished." My soul bowed reverently before the Lord, and I said, "Do with me, O Lord! according to thy Divine will."

The night of the 18th was a terrible one on this part of the island; there was a great hurricane with an earthquake; the total destruction of the place was threatened; many houses were blown away to splinters; those more substantially built were thrown down, and the roofs carried away with their contents. Few in Port-au-Prince escaped being more or less injured; that of Archibald Kane, in which I am, is among those that suffered the least; yet nearly all the roof covered with slates has been carried away. As it rained heavily, I was greatly exposed. I had at the time a high fever, and the rain fell upon me in torrents; my beloved companion, John Hancock, a most kind and faithful attendant on me by night and by day, removed me (for I was too feeble to help myself) to a corner of the house that remained a little sheltered from the weather; but considerations about myself were absorbed in feelings for the mass of the inhabitants, whose distress was great. All the vessels in the port were sunk, thrown on their beam-ends, or cast high up on the shore. The water ran through the streets in torrents, and brought down from the mountains, houses, horses, cattle, &c.; men and women, children in their cradles, were rescued a short distance only before they reached the sea. The devastation by the hurricane has extended to a considerable distance. Leogane is nearly destroyed; very few houses are left at Jacmel, and the shipping is gone; but the destruction throughout the country is not less than in the towns, and many lives have been lost. When Petion was told of the overthrow of a great part of his buildings, his first inquiry was, "Is the library safe?" being told it was, he said,

"Blessed be the Lord for this merciful preservation!" He had lately placed in it a considerable number of valuable books, that he wished should supersede the many deistical and immoral ones they had before.

A week later, S. G. continues:

4th of Tenth month. My strength returns slowly. I am now able to sit up a part of the day, though the fever is yet high, and perspiration is very profuse; I have, nevertheless, concluded to leave this island for New York, and have taken my passage accordingly. I am of the mind that the sea air is the most likely means to restore me from the feeble state in which I am. I have sought the Lord's counsel in this movement, not wishing to do anything rashly, and I believe that in this I have his gracious approbation, not to say guidance. I had a precious and solemn religious parting opportunity with a select company of pious persons, chiefly females, who, during my illness, have paid me every kind attention. Many a time I have been refreshed in my spirit when they have been sitting silently by my bedside. Sometimes, when lying with my face towards the other side of the bed, on my turning about I discovered half-a-dozen or more of them, who had come very softly into the chamber, sitting down silently, their eyes bedewed with tears. Near relations could not have been more attentive in ministering to me in my sickness, than many of hese dear people were. May the Lord further the work of his Divine Grace that he has begun in them!

I am entirely released from the apprehension I had that I might be required to go to the other side of the island; my beloved Master does not require what my feeble state of body could not accomplish at present. This afternoon I have taken a solemn leave of the people here, the President among others. They accompanied me on board the ship *La Franchise*, Captain Nuisan. She is a fine vessel and belongs to the President. There are fourteen passengers on board, besides my companion and myself.

At sea, 16th of Tenth month. We sailed early on the morning after I came on board; we have had very fine weather since; the pure, fresh air has, through the Lord's blessing, proved very salutary to me. The very heavy chills that preceded the fever, left me three days after I came on board, and since we crossed the tropic, the profuse sweats have also disappeared. I have gained strength; but my limbs are so feeble and swollen, that I cannot take any exercise. The kind of fever I had is far more dreaded by the inhabitants of Hayti than the yellow fever; they

are frequently two years lingering under the effects of it. I am persuaded that my coming to sea has hastened my recovery. The passengers on board are very civil; they are mostly young men who have been enticed from the United States to go to South America, under fair promise of great advantage, but after being at sea, the designing Captain changed his flag, and they found that the vessel was to be used as a pirate. Such vessels frequently came into the harbour of Port-au-Prince from America. I saw, from my chamber, their manœuvres in changing their flags, and generally they hoisted up that of some of the Republics of South America; sometimes there was fighting among them because of the unwillingness of some on board to submit to become pirates. The passengers on this ship are of that class; they have made their escape from one of these vessels. I have had some meetings with them, and the crew of the ship. Some of them appear to appreciate the privilege, and greatly rejoice at having escaped the dreadful life of a pirate. Their escape has been at the peril of their lives.

20th. The weather having been stormy the last few days, my sickness has come on again, with a return of fever; but, through the Lord's tender mercy, my mind is preserved in sweet peace, and, while retracing my steps on the island of Hayti, the nature of my religious exercises and services among that people, the Divine help vouchsafed in those large meetings, and the preservation mercifully granted from the various dangers that have attended the crossing deep waters, &c., my spirit is contrited, and ascribes praises and glory to the Lord, my Redeemer.

26th of Tenth month. Favoured to arrive safely in New York, and to find my beloved wife in good health. We have united in thanks giving and praises to the Lord. Though he has afflicted me sore in my outward man, his love, goodness, and mercy have been great, and the consolations of his Spirit are multiplied upon us.

The deep religious interest which S. G. had felt in the people of Hayti, did not cease after his return. He corresponded with Petion and some of the chief men of the island, and, both by enlisting in their favour the efforts of English philanthropists, and by more direct influence, he was the means of rendering valuable aid in advancing the cause of general education, and of social as well as moral and religious improvement amongst them. But neither Petion nor Christophe lived many years after his visit; Boyer first succeeded the former, and then the latter, in the supreme power over the south and north, and in the commence-

ment of 1822, the Spanish part of the island also yielding to his sway, the whole were peacefully settled as one united Republic under his Presidency. On the voluntary surrender of his authority in 1843, the office of President changed hands repeatedly, till in 1847, the negro general, Faustin Soulouque, became the ruler of Hayti,* and afterwards exchanged the title of President for that of Emperor. On his recent abdication a republican government has been restored.

Bearing in mind the obstacles which must necessarily stand in the way of a people just emerging from the disqualifying influence of slavery, and still suffering from the effects of long continued struggles for political liberty, it is no disparagement to the African race, that, by the side of the most cultivated nations, their advancement in the arts and habits as well as the enjoyments of civilized life, should be comparatively slow and fluctuating; but what has been already realized in their attempts at self-government, during the short period of their independence, is enough to encourage the hope, that, through the Divine blessing upon persevering efforts in a right direction, a still brighter future awaits the free children of Hayti.

Anticipations like these cheered the heart of S. G. whilst, a few days after his return from that island, he wrote to a friend in England, respecting "his dear wife, and their little R. G.", and himself: "we are now seated in our quiet habitation, with hearts far from being capable of embracing that fulness of gratitude which we are sensible that we owe for the favours multiplied upon us."

* The Spaniards had, in the meantime, asserted their independence and proclaimed the "Dominican Republic" in their portion of the island.

CHAPTER XXVI.

Third Visit to Europe.

Voyage to England.—Companions provided for Continental Service.—Preparations to Embark for Norway.

It was some months after his return from Hayti before Stephen Grellet fully recovered from the effects of his severe illness; he was able, nevertheless, to devote some time to his temporal concerns, and "felt it to be his duty," as much as possible, to relieve his partner, upon whom, during his absence, the whole care of the business had rested.

Due attention to his secular affairs was not, however, permitted to interfere with what he "felt to be his primary duty—the service of his Divine Master." He diligently attended all his ordinary religious meetings as they came in course, and paid several visits to surrounding Quarterly Meetings. In the spring of 1817 he took a journey into Pennsylvania, and attended the Yearly Meeting in Philadelphia. On completing his services in that city, he returned home to his own Yearly Meeting in New York. Soon after its conclusion he went, in company with "his valuable friend, Mary Naftel from England, then on a religious visit to the United States, having Hannah Lewis for her faithful companion," to the Yearly Meeting of New England. Both on their way to it, and subsequently, they had a number of meetings within its compass.

After his return from New England the prospect of another religious visit to Europe, alluded to in the last chapter, was brought before him with deepening interest, and under date of the 26th of Eleventh month, he makes the following memorandum:

The weight of the service which the Lord calls for from me in

Europe, becomes heavier and heavier; my whole mind is at seasons absorbed by it. I greatly wonder that services of this kind should be laid upon me, in nations whose language I understand not, where I do not know that there is even a practicability to travel, and where numerous difficulties and great perils must necessarily attend me. Yet sometimes it seems as if I saw a plain path before me in Norway, Sweden, Russia, towards the Crimea, over the Black Sea, in Greece, Italy, &c., with a conviction that the Lord can remove every difficulty and "make of the mountains a way." Many days and nights I have spent prostrated with much reverence before him; and now believing that, in simple faith and childlike submission, I must commit myself to his Divine requirings, I have found it my place to prepare to follow the Lord, wheresoever he is pleased to call me. My dear family, my life, and my all, are again offered up to him, even if, as it may prove to be, I should never return to this land. Thus my first step must be to wind up all my temporal concerns and retire from my business, which has become a prosperous one, whereby I have been enabled to defray the heavy expenses of my last journey, to provide for my beloved family, and to lay up enough to pay my expenses during the extensive service before me. The little substance with which the Lord has blessed me is offered to his service, and a promise made me years ago, "that if I endeavoured faithfully to serve him, he would provide for me everything necessary," is renewed. Under these my exercises and deep conflicts my beloved wife is my faithful helper; she very sweetly encourages me, believing as she does that our happiness in time and our hope of blessedness in eternity, depend on our following the Lord in the paths of obedience in all faithfulness.

In due time he spread his concern before the Friends of his Monthly, Quarterly, and Yearly Meetings. They respectively entered "into much feeling with him, under the magnitude of his religious prospect of Gospel labour in distant nations, and by their certificates commended him to the Christian notice and kindness of those among whom he might come, in the course of his service in the Gospel of our Lord and Saviour Jesus Christ." Soon after this he embarked on his third visit to Europe. The following particulars are taken from his journal:

17th of Sixth month, 1818. Having settled all my affairs and taken a very solemn farewell of my beloved wife and child, giving up one

another to the Lord's sovereign will and almighty disposal, even unto death, should it be so ordered that we should never meet again in this mutable state, I came this day on board the ship *Hercules*, Captain Cob, bound for Liverpool. My dear friend, Mary Naftel, who has completed the service for which the Lord had sent her to these United States, has likewise embarked to return to her native land.

23rd. I have been very sea-sick, but, through Divine favour, my mind is kept in much calmness, trusting in the Lord, who is pleased to retain bound, as on the altar of offering, the sacrifice I have made to him of my life and my all. Last First-day we had a refreshing meeting in the Lord's presence; the Captain and his wife, three of our fellow-passengers, and such of the ship's crew as could be spared from duty, sat with us; Mary Naftel was solemnly engaged in prayer.

27th. We have pleasant weather; but it is as cold as in winter, so that we can hardly keep ourselves warm; we must be in the neighbourhood of ice. We have had another satisfactory meeting; surely we can say that, in these our silent and reverent approaches to the Lord, his voice in the secret of our hearts is felt "louder than the noise of many waters, yea, than the mighty waves of the sea."

28th. First-day. At my request, our steerage passengers, who had before declined joining us in our meetings, have now all attended, so that, together with the sailors, we have had a pretty large company. I feel much towards this class of my fellow-men, some of whom have had very little opportunity for religious instruction, and my soul's desire unto the Lord is, that their time on board this ship may prove a blessed season to them. I was enlarged towards them in love, in preaching Christ and the salvation which is by him. M. Naftel had very good service.

29th. Yesterday afternoon and last night we had an anxious time; we had a very high sea and passed near large icebergs.

1st of Seventh month. We have continued to be among the ice; several very large bergs, and a good deal of field ice have enclosed us; it is very difficult and dangerous to be thus surrounded, the wind also being high.

2nd. The storm is increasing, we are closely shut up in the cabin, and have the lamps lighted during the day. The waves wash over us, and the billows beat vehemently against us; men are standing with their axes near the masts, to cut away both them and the rigging, as it may be needful. What a blessedness, at such seasons, to know the Lord as our refuge and strength! My times, O Lord, are in thy hands; at thy command I am here, and into thy hands I have committed myself.

3rd. Last night our prospect was still more alarming; the tempest rose to its height. It has now much abated.

5th. The weather is so pleasant after the storm that we have held our religious meeting this day. It has been a solemn one. The narrow escape we have had from a watery grave has softened the hearts of several on board, and they are prepared to join in praising the Lord for our deliverance.

12th. In addition to having had as usual, our week-day meeting, we have again sat together to-day, it being probably the last meeting we may have, as we are very near land. It has been a precious season, felt to be so by several of our company, who when they came on board appeared very thoughtless, and strangers to good feelings; but now they evince tenderness of spirit, and show that love to the Saviour has a place in their hearts. Besides having meetings with the sailors and steerage passengers, I have felt it my place several times to read to them portions of the Scriptures and suitable religious tracts.

It was not quite four years since S. G. left Liverpool, after his former visit in Europe. On again reaching the shores of England, he says:—

Liverpool, 14th of Seventh month. Through the Lord's favour we have landed here safely this morning. I am once more under the hospitable roof of my dear and very kind friends, Isaac and Susanna Hadwen. My beloved friends in this city receive me in the love of Christ, with hearts warmed by Christian affection; to the Lord be the praise for this and every other blessing! I feel it a great privilege to have the love of the brethren.

16th. I have attended their meeting here this day. The Lord has condescended to be near his poor servant, and to grant me an evidence that it is in his counsel, and the requirings of his Divine will, that I am here. His gracious promise has been renewed, "My presence shall go with thee, &c." My soul, in silent adoration, says, "Good is the word of the Lord, and his promise is sure." This evening, previous to the departure of dear M. Naftel, we had a solemn opportunity, several other friends being also present.

Manchester, First-day, 19th. I came here yesterday, accompanied by Isaac Hadwen, and attended their two meetings. They are in a low state; some of their pillars have lately been removed by death. Where are the willing-hearted ones whose hearts incline to the Lord? Here my dear friends, Josiah and Rachel Forster, have kindly come from Tottenham, to accompany me to London. O Lord! send the angel of thy

presence to direct the footsteps of thy servant, and be pleased, according to thy word,—in which thou hast given me to hope,—to prepare a companion for me after my own heart, to go with me in the great work whereto thou dost send me.

On his arrival in London he took up his quarters at William Allen's who then resided in Plough Court, Lombard Street.

London, 21st. I arrived here this evening, and have not delayed telling my dear friend William Allen, that I have thought for some time, that it was he who was to be yoked with me in the Lord's work among the nations, and have left the matter for him to consider.

22nd. Attended the meeting at Gracechurch Street; in my secret communion in spirit before the Lord, I felt that a bitter cup was prepared for me to drink of in foreign nations; but the cup that my Heavenly Father giveth me shall I not drink? O! how very nearly did I feel for my beloved William Allen during that meeting. I felt the travail of his soul. I believed he was passing through deep baptism. Being, after that, with him and his precious daughter, at his valuable mother's, we were again baptized together by the one Spirit.

The Lord has laid upon him the same concern that I have upon me. He felt it before my arrival in this land; the weight of it has been at times overwhelming to him; he has so many things that hold him like strong bands that he does not know how he can be released; but the Lord is all-powerful to remove every obstacle.

26th. I have attended several meetings, and visited several families in affliction. In most of these services dear Allen has accompanied me Great is the exercise of his mind, but I have rejoiced in the evidence that the Lord is with him. This evening, in company with his mother and daughter, and dear Rebecca Christy, we had a season of most solemn silence. It was felt to be precious, and was broken by dear William, prostrated on his knees, offering up himself and his all to the Lord, to go with me wherever the blessed Master may be pleased to send us, and to drink whatever cup he may prepare for us in the course of that service, be it even unto death. O! it was a solemn season indeed; my soul very reverently adored the excellency of the Lord's power and mercy in thus providing for me the companion after my own heart, towards whom my mind had been inclined for a length of time, though none knew it except my beloved wife. Bless the Lord, O my soul, and all that is within me, bless his holy name!

In looking at the prosecution of his religious labours, Stephen Grellet's attention had been much turned towards the northern parts of the Continent, and in allusion to it he remarks:

Dear Allen having now concluded to go with me, at least as far as Petersburg, and there to wait to know what the Lord may further require of him, uses every exertion to prepare to leave home, and he has also laid his religious concern before Friends, and obtained their testimonials of near unity and full approbation. In the meantime I have diligently visited meetings, &c., in and out of London. My concern is great for this Quarterly Meeting and those adjacent. O that we, as a Society, may not be professors only, but possessors of the blessed Truth,—a city set on a hill that cannot be hid. I am frequently clad with poverty. I feel that I am a man of a fearful spirit. Ah! it is a life of great humility, prostration and abasement, to live by faith. This, I find, must be my daily bread. My blessed and very compassionate Saviour nevertheless condescends to grant opportunities whereby my faith in him may be renewed and confirmed. Another of these is now given me. I had been under great apprehension as to how I could be of the least service in the great work of my dear Lord in Norway and Sweden, for neither dear Allen nor myself understand their language. I felt indeed, at times, the word of promise proclaimed in my spirit, "The Lord will provide," and I said, "Good is the word of the Lord;" but yet, I was again full of fears and doubts. Now, to my soul's wonder and reverent gratitude, it is given me to see that the Lord's promises are indeed verity and truth; they are yea and amen for ever. Enoch Jacobson, a Norwegian, one of those I saw during my last visit to this nation on board the prison-ship of war, and who there became convinced of Friends' principles, having heard that I proposed to return from America to visit Norway, &c., has just arrived in London. He has come under the apprehension that he would find me here, and that it was his duty to come and render me any service in his power. Surely this is the Lord's doing! My friends here unite with me in the acknowledgment of it. Blessed for ever be his holy Name, who is glorious in holiness, fearful in praises, doing wonders.

Thus provided both with a companion and an interpreter, S. G. left London for Ipswich and Harwich, to embark for Norway.

Eighth month, 8th. This morning several friends met us at dear

William Allen's; we had a solemn religious season before the Lord, when, through the efficacy of his Divine grace, our strength was renewed to trust in him. W. A. took leave of his dear family, and accompanied by Enoch Jacobson and several others, we came this evening to our beloved friends', Richard D. and Ann Alexander, at Ipswich.

First-day, 9th. We had an instructive meeting. I endeavour out of meetings, as well as in them, to keep my mind in great watchfulness; the weight and importance of the embassy of love on which my dear Lord is sending me, are heavily upon me; poverty is my clothing; I have neither purse nor shoes, nor anything to carry out with me; but in the Lord I trust; he only is my sufficiency; trust in him at all times, O my soul!

Accompanied by Joseph Foster, from London, and several other friends, we came to Harwich. The vessel in which we took our passage in London, is waiting here. She is one of those smacks that go to Norway for fish, principally for lobsters. Her name is *Freeling*, Captain Heart. She has been chartered to take us to Stavanger and Christiania, for seventy guineas.

CHAPTER XXVII.

Third Visit to Europe.

Norway and Sweden.

Stephen Grellet now entered upon his third "Missionary Journey" on the European Continent. To have a fellow-labourer in this important service so entirely "after his own heart," greatly added to its interest and usefulness. It was only recently that William Allen had become a public preacher of the Gospel, and he was not yet recorded as an acknowledged minister of Christ in the Society of Friends; but during the present engagement, he had an opportunity of making "full proof of his ministry," and he was "indefatigable in his exertions on behalf of the poor, the ignorant, and the oppressed." Stephen Grellet rejoiced in his companionship, and there is good reason to believe that the union was owned and blessed of the Lord. Banded together in His service, the Christian brothers spent about two months in Norway and Sweden, and S. G. thus notices their religious engagements.

Norway.—Stavanger, Eighth month, 25th, 1818. Through Divine favour we arrived here this day, *i. e.* William Allen, Enoch Jacobson, and myself. We had a rough and tedious passage on this North Sea. Our vessel being small rendered it more trying. Our landlady here is a very motherly woman; her heart is moved with Christian kindness towards us. We are much enfeebled by sea-sickness and want of proper food, but she devises whatever she can towards our comfort.

26th. We presented ourselves this morning, with our passports, before the Chief Magistrate of this place. He has exercised the functions of a Judge for 25 years, and is an intelligent and serious man. On our inquiring into the state of the morals of the people of his district, containing upwards of 40,000 inhabitants, scattered over about 140 square

miles, he told us that during the whole 25 years, one person only has been sentenced to death, and that her punishment was changed to that of imprisonment for life; but that her good conduct had procured her release after a few years. The only crimes punishable here with death, are high treason and murder. That of this female was infanticide. The average number of criminals has been from six to seven per year, mostly on account of small thefts, for which they are confined for a term of years. An annual investigation of the conduct of those thus confined takes place, when the term of their imprisonment may be mitigated or terminated accordingly. This town contains about 3,000 inhabitants, and the parish 4,000 more. There are very few among them who cannot read, which is also the case throughout the district, and yet it is thought that fifty Bibles could hardly be found among them all; indeed money cannot procure them here; one young Lutheran Minister has not been able to obtain a copy, and he very gratefully received one that we presented to him, (for we have brought a quantity of the Scriptures with us.) We had some satisfactory intercourse with this young man, and also with the senior clergyman, who unequivocally acknowledged his full assent to the Gospel truths that we felt engaged to communicate to them. Enoch Jacobson is already very useful to us.

28th. Several of the dear people who became convinced of our Christian principles in the prison-ship in England reside here; we have visited them in their families, and had very solemn and interesting religious seasons with them; one particularly, with two young men and two young women; a solemn silence in the Lord's presence prevailed over us. These people are here as shining lights, so that several pious persons in this place have joined them in silent, reverent waiting on the Lord. They meet regularly together twice a week for the worship of God; they have no kind of vocal communication, so that their meeting together is truly and solely to wait on the Lord.

We met with them at their usual week-day meeting; there were seven men and seven women, with a few children. We found them gathered into the same recollectedness of spirit and state of solemn silence as we witnessed in our visit to their families. Surely this is a people that gather to Christ, whom they know to be their teacher. After we had sat a long time, and enjoyed together in the Divine presence a very precious fellowship of spirit in harmonious silent waiting on the Lord, dear Allen and myself were enlarged in vocal ministry, Enoch interpreting sentence by sentence. It seemed like dew falling upon the tender grass; we felt weightily the necessity of their having some kind of order and discipline established among them, to watch over one

another for good, so that their lives may be kept blameless and clean among men, as becometh the Christian profession they make. This appeared the more needful as there are a number of persons who often meet with them, and who have in a greater or less degree joined them in religious profession. They have moreover come under the notice of the Government; and it is proper that there should be an understanding as to those whom they consider as being in religious fellowship with them or not. We have endeavoured to lay the subject before them for their consideration, and they appeared to feel the propriety of taking such a step; for the church of Christ is a church of order. After having briefly but clearly set before them the manner of life and conversation, which ought to distinguish those who wish to be considered members of their religious community, and what are the cardinal portions of the Christian doctrine and precepts, which they must firmly believe and endeavour to act up to, we left them to consider these various matters among themselves, and to see who among them felt warranted to give in their names as members of their Christian community. Enoch Jacobson, being one of them, staid with them. He told me that they proceeded in this concern under great weightiness and tenderness of spirit; eight only, out of nearly thirty, apprehended themselves prepared to make such a solemn profession; and yet several others are truly spiritually minded and conscientious men and women; but they wish to act with deliberation. We endeavoured to prepare a few rules of discipline suitable to their condition, which they have adopted, and have sent them for the consideration of those who profess with them in other parts of Norway.

Several opportunities have presented for our being with many of the inhabitants of this place. Sometimes a large number were collected together. They received the truths of the Gospel that we felt ourselves called to proclaim, with religious sensibility. The two Lutheran clergymen have been to see us; their object appeared to be to obtain a few hundred copies of the Scriptures, which has been attended to, and we expect they will receive them in a few weeks. They wished to understand more fully our Christian principles and testimonies. Whilst we were endeavouring to inform them, the aged clergyman especially manifested great tenderness of spirit. We have also walked out into the country several times, to visit some families who have in degree come under the influence of the power of Truth. Some of these opportunities have been very interesting.

This part of the country is rocky and stony, but very picturesque; there are many small lakes. The people generally are very poor; they

subsist mostly by fishing; they have often to pay very dear for the small portion of bread that they eat, and have several times been reduced to the necessity of eating the bark of trees, instead of bread. They cultivate a small quantity of oats or barley, in little patches here and there among the rocks. Their horses are small ponies, very strong for their size.

The little company here who profess with Friends have hitherto held their religious meetings in one of their houses, which sometimes subjected them to interruptions, and piously inclined persons feel diffident in coming to sit with them in a private house. This has induced us to endeavour to procure a suitable place for them to meet in. We have obtained a commodious room, which we have hired for one year, and had it properly seated and prepared.

First-day, 30th of Eighth month. My mind was very low last night, and under a great weight of exercise. Many baptisms has the Christian to endure; may those that I pass through purify my soul, and prepare me for the Lord's service, whether it be actively to do, or silently to suffer, his Divine will. Those professing with us came pretty generally to our meeting this morning, which was held in the new house. They were about fifty. It was a good meeting, and yet the great weight that I felt on my mind last night returned and continued till we went to the afternoon meeting. We found a large company collected, and many more coming in. Curiosity, most probably, was the only inducement that brought many of them, but others, I am persuaded, came from better motives. The crowd out of doors, as well as in the house, was great, and yet no public notice had been given of our meeting. The Lord's power came over us, and brought all into stillness; when, after a pretty long silence, my heart being warmed with Christian love towards that assembly, I addressed them in the words of the Apostle; "After the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the Law and in the Prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust," &c., &c. I unfolded to them the nature of true worship, in spirit and in truth; who He is whom we are to worship and bow down very reverently to. Then I set forth what the Christian Baptism and the Lord's Supper are, and earnestly besought them to come to be baptized by Christ's Spirit, so that they may have a right to partake of His Supper, even to feed on the Bread of Life, which if a man eat of he shall live for ever; not like the manna of which the Jews did partake and are dead; nor like that bread of which so many Christian professors so often partake, which they call the Lord's

Supper, and yet continue dead in trespasses and sins. I proclaimed to them the glad tidings of salvation by Jesus Christ, and invited them to come to him, their Saviour, who is so near to us, that he is described in the Scriptures as, "Christ *in us* the hope of glory." I forewarned also the disobedient and the rebellious of the day of the Lord, who will render to every man according to his works. My dear friend William Allen had also very good service. The people were very attentive, and some very tender. In the evening the old clergyman, who had been at meeting, came to us, and in a very feeling manner expressed his gratitude for the opportunity given him of the Lord, to hear the great Gospel Truths that had been proclaimed that day.

31st. This forenoon we visited their prison and their schools; the former is kept by an old woman. She had but one prisoner in it, and had so much confidence in him that the door of his cell was kept open. In the afternoon we had another meeting with most of those professing with us. We endeavoured to encourage them to keep near to Christ, their foundation; that He may keep them, and enable them to maintain all their Christian testimonies with uprightness and faithfulness, that so they may be made a blessing to their neighbours and the nation. We assisted them in organizing a meeting for maintaining good order and Christian care over one another, which is to be held every two months.

We then took leave of them under much brokenness and nearness of spirit. Fervent prayers also were offered unto the Lord for one another, that he may prosper the work of their soul's redemption.

Ninth month, 1st. Tanangar, three Norwegian miles from Stavanger. We went this morning on board a little vessel to take us to Christiansand. The weather was fine, but we had proceeded a little way only, when the wind blew vehemently, and with it such a high sea, that the Captain had great difficulty to put into this place for shelter. There are here a few fishermen's cabins; their business is to catch lobsters, for the London market mostly. The storm being of long continuance, has given us an opportunity to walk a considerable distance round this place, and to visit the people in their solitary habitations. The country is very barren; heaps of rocks and stones seem nearly to cover it. We left Bibles and Testaments in many of their families, who gratefully received them. We met a young man who resides on a small island at some distance. He was at Stavanger when we first came. We then gave him a Bible. The people on the little island have daily gathered about him whilst he read it to them; and he expects they will continue to meet together for that purpose, chiefly in the evening, and on First-days.

Having been detained several days by stress of weather, they

did not leave Tanangar till the 6th, on their way to Christiansand.

9th, Christiansand. It has taken us two days to come here in our little vessel, which we have now discharged, as we expect to proceed by land.

Accompanied by Peter Isaacson, a pious man to whom we were introduced, we have visited the Governor, who treated us with great civility, and is disposed to give us every facility he can in the prosecution of our religious or benevolent objects.

We had at P. Isaacson's a solemn religious time with twelve or more of the principal pious inhabitants of this place. We visited an establishment which was endowed by his father, and in which the son takes a lively interest. It is a spacious, neat building, suitable for the accommodation of fourteen females, each having a separate apartment. Several of them have become reduced from good circumstances in life; but they have here every comfort they could reasonably desire. They appear happy and grateful to the Lord, who has provided for them such a benefactor. The religious opportunity we had with them was solemn. There is also near these premises a school where sixty poor children are taught and clothed gratis. We also had a religious opportunity at the prison.

We find in this place a people called Saints. Some of them are scattered over various parts of this land. There are conscientious and spiritually minded persons among them.

10th. We had this evening a meeting at the house of one of these "Saints." Above fifty had collected. Some of them are in a tender state of mind, towards whom we felt much; we ministered to them the word of encouragement to hold fast unto the end, for it is they that endure to the end that shall be saved: but there are others who have turned aside from the right way, under various discouragements, and by the falling away of their once valuable leader. We pressed upon them to return to the good old way from whence they have swerved in the day of temptation. They were brought into much tenderness, and we parted from them in Christian love.

Leaving Christiansand on the 11th, they availed themselves of several opportunities for religious service, during a long and perilous journey of nearly ten days, to Christiania, by way of Arendal, Brevig, Holmestrand and Drammen. S. G. remarks:

Arendal, 13th. This place is only eight Norwegian miles from Christiansand, and yet it has taken us two days to travel it; the road is

over a succession of hills of sharp ascent; the horses being small and weak, we had four and sometimes five to the carriage, and yet we walked most of the way. We had some narrow escapes; once especially, when crossing a deep water the horses failed us; but the Lord in his love has preserved us, blessed be his adorable name! It was past eleven last night when we arrived here. This morning we had a religious opportunity at the house of A. H. Dedecamp. It was a trying and very exercising time; there were nearly sixty persons present. In the afternoon I felt great distress of mind. I retired into my chamber to pour out my soul before the Lord, and to crave the sustaining help of his Divine Spirit. He mercifully condescended to hear the voice of my supplication, and to renew his promise that he would not forsake me under any of my trials and sore baptisms. My soul was a little renewed in faith. On returning to my dear Allen, I found that he had likewise retired to his chamber, and that our dear Lord had been with him also, to the great refreshing of his spirit. We united together in acknowledgments of gratitude and praise to our blessed Lord and Redeemer. We then went to a small meeting appointed at the house of a pious man whom I had met with in the street in the morning. There were only eight persons present; we had truly a precious season together. They appear well acquainted with the sensible influences of the Divine Spirit, for which they are in the practice of waiting in silence.

17th. After two days hard travelling, early and late, we reached Brevig. We lodged last night out of doors, half way up a steep hill; the horses could not go any further. The Lord's presence was near us that night in a very precious manner, so that we felt much refreshed in body and spirit.

18th. We came this evening to Holmestrand. The roads have been better, so that we have been able to ride most of the way; the preceding days we had not only to walk, but also to push the carriage behind in going up hill. It would have been easier to perform the journey on foot, had it not been for our baggage.

19th. We have come to Drammen, the largest town in Norway that we have yet been in; as we arrived here early this afternoon, we had time to call on several persons; but we find they care but little for the things pertaining to the kingdom of God. There are a few of those called Saints, under whose care we have left the giving notice of a meeting to be held to-morrow.

20th. First-day. About fifty persons attended the meeting. It has been held to more satisfaction than we had apprehended. Some of the people are serious, but the mass of the inhabitants do not appear to stand

high in morality. In the afternoon we had a very agreeable time with a young man and his sister, who profess with the few under our name, and who sometimes attend their meeting at Christiania. In the evening we had also a refreshing season at our inn, with a few serious characters.

21st. Christiania. We arrived here early this afternoon, and had this evening a small meeting at Canute's with those who profess with us. Some of them I had seen on board the prison-ship in England.

27th. We have found here a wide door set open before us by our blessed Master, who has also been pleased to give us a little ability to labour in his Gospel among various classes. We have had many meetings among those who profess with us, and have also visited them in their families. They cordially unite in adopting the rules of Discipline prepared at Stavanger; and also conclude to establish a Two-Month's Meeting. They will meet alternately, so that they may receive at each of their meetings an account of what transpired at the other. We have also had some pretty large and satisfactory meetings with the inhabitants. There are serious and pious individuals among them, who are open to receive our testimony. We find great openness among the men in power,—the Governor, the chief Minister of State, their several officers, and many of the principal merchants. Some religious meetings among that class of men have been held at the residence of the Governor, and have been seasons of Divine favour. There is here a fortress, in which many prisoners are confined for life; others for a term of years. The Governor of the castle had them collected in their respective yards, to give us an opportunity to have meetings with them.

This evening we closed our religious engagements in this place by having a meeting with the little company that profess with us. Some of them are in a tender state. May the Lord bring to perfection the work that is begun among them!

Having now completed their services in Norway, they left Christiania about noon on the 28th of the Ninth month, and proceeded in a direct course to Stockholm, a distance of four hundred and twenty miles. With the exception of a little difficulty on account of the occasional "unruliness of the horses, which were much stronger than those in Norway," their journey was accomplished with comparative ease. On entering Sweden, the free use of "strong drink" by the people formed a striking contrast to the more sober habits of the Norwegians. Passing through Carlstad, "a fine town, beautifully situated at the head

of a lake," S. G. remarks that, neither there nor in other places on their route, did way open for any religious service, concluding that "the Lord knows best how to direct his servants."

They arrived at Stockholm on the 5th of Tenth month, and were detained in the Swedish capital more than three weeks. On a review of the various religious services in which they were engaged during that time, S. G. makes the following memoranda:

20th. We have been closely occupied since coming to this city, where we felt ourselves particularly concerned for the poor and the suffering. It has led us to visit their various institutions for the relief or retreat of these. We have had the acceptable company of Phillipson, a pious and very benevolent man, whose time and large estate are employed in acts of benevolence. He is the founder and supporter of several of these establishments, and takes a very active part in many others. Those for the education of poor children are very extensive: they are on the most liberal plan, and in good order. The same may be said of their retreats for the aged; they are treated more like persons in middle circumstances in life than is generally the case in poorhouses; their bed-chambers are cleanly. They have no beggars here; indeed they are not allowed; if a man cannot obtain work, some is provided for him; if he knows not how to work, he is taught; if he cannot sell his produce, a reasonable price is given him for it, to enable him to live till he can do better for himself. The aged, infirm or sick, are maintained in the most liberal manner. We have visited all these establishments, and their prisons also, having religious meetings in many of them; Enoch Jacobson being our interpreter. We have had many religious opportunities also among the inhabitants; some of these were held at our lodgings, where we have a spacious room for the purpose.

Soon after our arrival here, we waited on the Count D'Engerström for whom we had letters; he is the King's Prime Minister. He told us that the King had been informed of our arrival in his dominions, and had expressed a desire to see us, when we came to Stockholm. We told the Count that we should wait on the King whenever he requested us to do so. The Count has appeared to take much interest in the object of our religious engagements. His wife is a pious woman. We have had several interesting religious seasons in the family, also in that of Count Rosenblad, another of the King's Ministers, and President of the Bible Society. At one of these, held at the Count D'Engerström's, we became acquainted with the Countess von Bielke; her residence is at Copenhagen, near the Queen; but she has large estates here. She is a pious

woman, and appears much interested to know our religious principles, on which account she made many inquiries. On my being afterwards with her, she produced in writing my answers to her various questions, which she had taken down from memory pretty accurately. She wished to know if they were correct; her object, she said, was to send them to the King and Queen of Denmark, who she knew would be gratified with it. We had previously felt much for that King and Queen, and apprehended it was right for us to write to them; we wished to bring before the King the subject of liberty of conscience, and to secure his notice and protection for those few individuals who, on board the prison-ship of war in England, had been convinced of our principles, to whom a few others have joined themselves since their return to their homes. We told the Countess that we were about writing to the King and Queen, and proposed to send some books that treat particularly of our religious principles and Christian testimonies and discipline. She kindly offered to be herself the bearer of the whole of these, and was much pleased with our giving her also some works of a similar character. Julie von Bielke is a woman of a tender spirit, and being acquainted with several pious persons in Finland and Russia, she has given us letters of introduction to them. She believes that the King and Queen of Denmark will respond readily to our request on behalf of persons of a tender conscience, for whom we plead in our letter to the King.

22nd. Being informed by Count D'Engerström, that the King, (Bernadotte,) would receive us this evening at his palace at Rosendal, a little out of town, we went there at the time appointed. The Count came to meet us on our arrival, and said he would present us to the King. We had requested that it might be a private audience, but the Count at once introduced us into a very spacious and richly furnished room, full of the King's great men, ministers, generals, &c., &c.,—all in full court dresses—for we were actually brought into the court. I felt pretty low on finding myself in such company. What a contrast we were to them; we in our plain, simple garb, our hats on,—they in their rich attire, and many insignia of high rank. They treated us, however, with respect, and even with affability; several especially, at whose houses we had been, and who had attended our meetings. Shortly after, we were introduced to a private apartment, where the King was alone. He received us with kindness, entered with interest into the objects that have brought us into his dominions, and wished every liberty and facility to be given us to visit any place we may desire; and requested us to impart to him any observations we make, that he may administer help and relief where needed, adding, "but you know that

the King's name, which implies power, is not always attended with it; on the contrary, I feel very often my impotency." Having inquired what further stay we proposed to make in Stockholm, and finding it was to be prolonged for a few days, he said he desired to see us again. He would soon let us know, and wished we might be more privately together than we could be then.

24th. The visits of pious or inquiring persons, have kept us closely engaged at our lodgings, early and late, when we were not holding meetings. Among them are several of the clergy; some apppear dissatisfied with their various forms, which are but little removed from Popery. Some very interesting young men have also been with us; they have been educated for the ministry, but are now brought under many scruples. They seemed tender, and had ears to hear, as well as hearts open to receive what we had to unfold to them of the spirituality of the Christian religion. An aged clergyman, who at first raised many objections against what we had advanced in support of the vitality and spirituality of real religion, and strongly advocated a man-made ministry, by the imposition of the hands and ordination of the bishops, brought to us afterwards two of his sons, young men of a tender conscience, who, having been educated for the ministry, now decline to be ordained, not apprehending themselves called of God to the sacred office, as Aaron was, and finding difficulties in reconciling many practices and ordinances in their church with the Scriptures; among others, worship, baptism, the supper, &c. In the presence of their father, the young men stated their objections with great feeling, and religious sensibility. We endeavoured to unfold to them those various subjects, with others connected therewith, agreeably to scriptural testimony, the force of which they appeared to feel. The father, instead of raising objections, as he had done before, now appeared to unite with us, and on parting manifested much love and good-will, requesting some books that treat of those subjects more fully. One of the pious persons who has come to see us was once a renowned preacher, but during the last eighteen years of his life, he has withdrawn from all outward fellowship, and spends his time in retirement, in silent worship and prayer. He has given us an interesting statement of the Lord's gracious dealings with him, and of his experience of the quickening influences of His Spirit, who leads into all truth, and out of all error; by whose teaching we must learn daily, things old and new.

25th. The Count D'Engerström having sent us information that the King wished to see us at five p.m., in the town palace, we went accordingly. The Count was waiting for us, and brought us at once into the King's private chamber. He received us in a kind and friendly manner,

and made us take seats by him, none being present with us but the Count. We had a very full opportunity with him, in the course of which we pressed the necessity of allowing liberty of conscience in his dominions; and pleaded on behalf of the little flock of his subjects, who have embraced principles similar to ours, and who have in some instances been brought into suffering for maintaining their testimony against war, oaths, an hireling ministry, &c. The King, in a feeling manner, said that he had made himself acquainted with our Christian testimonies, of which he spoke in a respectful manner, adding, "I know you are a peaceable people, opposed to wars and the shedding of blood; that under some circumstances you may perhaps parry a blow, but you cannot return it; therefore, above any other people you ought to be protected, and your Society shall have the utmost of my protection." He feelingly alluded to the great responsibility he felt as King over this realm; that if he was successful in doing any good, he was but a weak instrument in it; indeed his power was very limited. He spoke with much feeling, of the case of the poor Jews, who by the law of the nation are not allowed to reside in this country. He has several times tried to have this iniquitous law repealed, but his efforts have been in vain. He mentioned an occurrence that took place lately. A number of Jews were wrecked on the Swedish coast, when it was with the utmost difficulty that he, the King, had succeeded in allowing them to be landed; but he could not protect them from being sent out of the kingdom as speedily as could be, though the poor sufferers had lost their all. Supplies were given them from the King's private purse. We were almost two hours together; and on our parting, the King held us by the hand, and embracing us, seemed as if he could hardly let us go, following us with his eyes and uplifted hand till we were out of sight.

26th. On our calling this morning on Count D'Engerström, who himself was much affected during our visit to the King yesterday, he took us to his cabinet, saying the King was willing that we should know how he spends some of his time. The kingdom is divided into many provinces, and these are so managed that a daily statement laid before him of what has occurred in each during the week, brings under his notice the state of all. These accounts are separated into several heads; one of them relates to circumstances of a more private nature, such as the losses the poor may have sustained by the death of a horse or a cow; a barn or cabin being destroyed by fire; of peculiar distress by sickness, &c. These occurrences are read to the King every morning before he rises, and out of his own purse, he administers assistance as the cases appear to require; the Count

produced to us the book of those private donations, which evince the King's great sympathy for his poor suffering subjects, as well as his great liberality. After breakfast, other items of what has transpired in each province, of a political nature, or otherwise, are also brought before his consideration. In this way he had been made fully acquainted with our movements and engagements since our first arrival in Norway.

This second interview with the King of Sweden very much brought their labours in that country to a conclusion. They made and received a few more visits, in connection with the object of their Christian errand, and took their departure from Stockholm on the 27th of Tenth month.

"Feeling now released," says S. G., "from further service here, our minds are strongly attracted towards Russia, wishing to cross the Gulf of Bothnia before the winter sets in. I had felt strong attractions towards the north of Sweden, but after endeavouring carefully to feel for the Lord's guidance, our way opens with clearness to proceed by Finland to Petersburg. Several persons, hearing of our proposed departure, came to bid us farewell; among others, the British Ambassador, Lord Strangford, and his wife. We have had some precious seasons in their family; she is a woman of a pious mind, and her Christian care over her children and family is exemplary."

They took an affectionate leave of Enoch Jacobson, on board the vessel that was to take them across the Gulf to Abo. He had been "a kind and useful friend and a faithful and feeling interpreter, and co-worker," without whose aid their services would have been much hindered; though in his intercourse with the well-educated classes, and persons of rank, in Christiania, Stockholm, &c., Stephen Grellet experienced no difficulty, as "they spoke French correctly."

CHAPTER XXVIII.

Third Visit to Europe.

Finland.

A fine passage of forty hours across the Gulf of Bothnia brought them to Abo. Their religious engagements in Finland and the journey to Petersburg occupied little more than a fortnight. Stephen Grellet thus proceeds with his memoranda:

Abo, 29th of Tenth month. We arrived here early this morning. It was a beautiful passage. The numerous rocks and islands through which we passed are called "the Thousand islands." My mind was, however, under too great a weight of feeling to enjoy the surrounding beauties. On the one hand, I was prostrated before the Lord in adoration and praise, for the help he has granted us through Norway and Sweden, the wide door he set open before us to proclaim his great and holy Name among the people at large, and to many of their clergy; and the manner in which way has been made for us to spread before the King of Sweden and many of his nobles our religious exercise and concern for the promotion of the cause of Truth among them. But, on the other hand, my spirit was brought very low under the weight and magnitude of the concern upon me for this vast empire of Russia, not knowing what may befall us here. O Lord! all things are possible to thee! Not by might nor by wisdom, but by thy Spirit only are thy servants to be directed; their help is from thee alone!

Finding ourselves now again among a people of a strange language, the Finnish, unable to ask for the most necessary things, and being informed that for travelling through this country it is needful to have a person who can obtain horses on the way, drive them, &c., we concluded to hire a man, who was recommended to us as an upright and faithful person, who speaks French, Finnish, and Russian, and who is able to serve us in various capacities. We soon found his usefulness in shewing

us the way to persons we wished to visit, and for whom we had letters. The first of these was Count Steinhielt, Governor General of all Finland.

The Count Rosenblad, of Stockholm, had kindly given us a letter of introduction to him. He received us with Christian kindness, and at once offered to give us free access to every place we may wish to visit. We had passed the fortress, a most gloomy place, in which we understood many prisoners are confined, and we felt a great exercise of mind towards them; but did not know that we could obtain admittance. The Governor making us such an offer, we asked liberty to go there, which he readily granted, by giving us an order on the commanding officer of the place.

30th. We became acquainted with a physician, named Hartman, a pious person, who is very serviceable to us. He speaks good English. He has accompanied us to the Archbishop of Finland, for whom we had letters from Count Rosenblad and others. The Bishop speaks good French, and appears to be a man of religious liberality united with piety, which it is peculiarly pleasant to meet with in a person in such a station. He manifested much interest in inquiring into our Christian testimonies; and, on parting, expressed a desire to have further information. We have visited their house of correction and the poorhouse; most wretched places. Their inmates are crowded together, and so filthy that the air breathed seems calculated to cause the most infectious diseases. We felt much for some of these poor sufferers. Doctor Hartman has been our kind interpreter. Some of their hearts appeared tender, and they gratefully received the consolations of the Gospel that we felt engaged to impart to them. We found in one apartment a number of gipsies, brought here mostly for petty thefts. There are many of these people in Finland, and we learn their manner of life is much like that of those in England.

In the afternoon we went to the prison in the castle, accompanied by the Doctor, and the Secretary of the Governor General. The castle is about two miles out of Abo. The approach to the prison is through an arched stone vault, which extends some distance. The chains and irons fastened upon the poor prisoners exceed what I have seen any where else, though I have visited many prisons. The Governor has it not in his power to remove these fetters, but by his humane treatment, the prisoners are kept very clean, and their cells dry and well warmed in winter. We have taken a sketch of the fetters of these miserable sufferers, which, perhaps, may be of use at a future day, in endeavouring to procure some relief for them. One man has been confined in heavy irons for eighteen years. The worst of all is that many, under great bodily suffering, have minds as hard as the iron which nearly covers them.

31st. I felt so distressed last night under a sense of the sufferings and misery which I had beheld, that I could not sleep; my soul was poured forth before the Lord that he would open the way for the mitigation of so much distress.

1st of Eleventh month. Yesterday we had a full opportunity with the Governor. We laid before him the heavy sufferings of the poor prisoners in the castle, and in the other prisons. He feels for them, and says that he has taken steps towards a change in their treatment, but has not yet succeeded; he apprehends it has never yet come to the knowledge of the Emperor. We pressed it upon him to exert his influence for the relief of such great suffering. We have had a religious opportunity in his palace, with his family, and about fifty other persons. His wife and daughters are serious characters; we proclaimed among them the redeeming love and mercy of God, through Jesus Christ, who would that all men, coming to the knowledge of the blessed Truth, should be saved; and who has also given to every man, for this very purpose, the manifestation of his Spirit.

This evening we had another opportunity with about forty or fifty persons; two of them were our fellow-passengers from Stockholm, a young nobleman from Russia, and a female; it was to some satisfaction. It is hard for them to understand the nature of true silence before God, and to follow the Saviour in the way of the cross. The Archbishop sent us a request for another interview, and wished us to take a family dinner with him. We accordingly went to his house. Our minds were strongly engaged before the Lord that, through the help of his Spirit, he would preserve us from every thing that could militate against his blessed cause of righteousness and truth, and enable us to promote it. The Archbishop received us at first in his private apartment, but soon brought us into a spacious room, in which were his wife and several branches of his family, who were shortly after joined by many of the clergy. It appears that these had come to Abo from different parts of Finland, on some special occasion, and the Archbishop was willing to give them an opportunity to be with us. On seeing such a company collect, we felt our minds brought under deep exercise. My prayer was that the Lord would turn this time of trial to his glory, and the exaltation of his great name. After a while I felt that his power was over all, and my confidence in him was renewed. One of the first subjects introduced by the Bishop was liberty of conscience. We were enabled with clearness to state that the control of the conscience is a prerogative which the Lord has reserved in his own hands; to him alone it belongs, by his Spirit and his Truth, to rule in the hearts of men; men may make hypocrites,

constrain them to an outward profession, but they cannot convert the heart. Water-baptism and infant-baptism were the next subjects, which led to our fully setting forth the nature and effects of the baptism of Christ. Then followed what constitutes a member of the church of Christ; the Christian worship and ministry, out of which branched an allusion to the many ceremonies and practices that have found a place among different religious denominations, for which there is no authority in the Holy Scriptures, which, contrariwise, bear testimony against them. The Archbishop gave unequivocal assent to many of our sentiments on these subjects, and several of those present united in the same; none made any objection; but some requested further explanation. They said that all the best forms and outward observances are but a shadow of the substance, to which every true Christian is to gather; "none of these things," said the Archbishop, "will be found in heaven; but love, which should be universal on the earth, and love to God, which is to endure for ever, will prevail there." When we came to the dinner table, instead of sitting down at once, the company stood in silence behind their chairs, and then, without uttering a word, we all took our seats. I was seated between the Archbishop and his wife, and took the opportunity to ask him respecting their having thus stood in silence before sitting down. He said that it is his regular practice in his family; he considers it much preferable to the formal habit of uttering set prayers, which often the heart does not feel; but that in silence there is an opportunity for the heart to feel after and receive a qualification for secret prayer to God. During dinner he made several inquiries tending to edification. I felt my mind strongly drawn, in the love of Christ, towards the company with whom we had been thus unexpectedly brought to mingle, and I was endeavouring to wait for a suitable opportunity to express what I felt towards them, when, after dinner, they all rose and placed themselves again, as before dinner, behind their chairs, and so continued for a while in silence. I then believed it was the proper time to communicate what I felt to be the Lord's message to them. Much seriousness and solemnity prevailed; and, before we separated, the Archbishop expressed his gratitude that he and his brethren had had such an opportunity to be with us, which had been to their edification, and he desired that the Lord might prosper and bless the work to which he has called us, and bring us to the knowledge of thousands of his faithful servants, in the nations whereto he is sending us, and finally, by his redeeming grace, enable us to meet all together in the kingdom of his dear Son, our Lord Jesus Christ. The whole of this was expressed in French, which the company understood; consequently, it has been easier for us, than when an interpreter is required.

In the evening we had a tendering religious opportunity at the house of Dr. Hartman, with his family and a few others. His wife is a pious woman. We left them in great brokenness of spirit.

They now took their departure from Abo, accompanied by their hired attendant, the value of whose services, in facilitating their progress, soon became fully apparent. S. G. continues:—

Helsingfors, 4th of Eleventh month. We have passed the last two nights at very poor houses, but the people were kind with the little they had. We arrived here early this afternoon, and were this evening with Count D'Ehrenström, Governor of this place. We had a letter for him from the Governor General at Abo. This place contains about 5,000 inhabitants. It was destroyed by fire when the Russians took possession of Finland a few years since. The Emperor Alexander instituted an inquiry into the loss that each individual sustained, which was made up; and now they are rebuilding the place with good stone or brick, and not wood, as before. We find G. W. Sundman, a merchant of this place, a serious person, who kindly introduces us to some others like minded. He has accompanied us in a visit to the poorhouse, where he acted as our interpreter to the inmates. Then, taking a boat, we came, amidst thick fog and rocks, to a fortress called Sweaborg, which occupies five islands, and has in it six thousand Russian soldiers; their wives and children amount to two thousand more. It is a very strong place. The prison contains at present four hundred and ninety prisoners. We had letters for the Commandant of that place, Count Heydon, who speaks both French and English, as does also his valuable and pious wife. They gave us a kind welcome, and accompanied us in our visits to the prisoners. Here we found no chains nor irons, as at Abo, and way was readily made for our having religious opportunities with the prisoners, and with the children of the soldiers at their schools. One class of the prisoners has deeply affected us. They are boys from twelve to fourteen years of age, some of whom have come from distant provinces, and have been taken up as vagrants. Count Heydon has in vain made application to their friends, or to the authorities in the places from which the boys say they came, to claim them. He intends to apply to the Emperor himself on their behalf. We dined with the Count, and had a religious opportunity in his family. The young people evince by their sensibility that the pious care of their mother has been blessed. It was a solemn and tendering season; the Count also evinced great sensibility. On our return he accompanied us

to the wharf, and sent us over to Helsingfors in his own yawl, which had seven men to row it.

6th. We visited G. L. Zetterman, the principal clergyman at Borga. We soon felt our hearts much opened towards him. He has a pious, humble mind. He is acquainted with, and highly appreciates the excellency of the gift of the Holy Spirit. He accompanied us on a visit to some individuals; and to their school and prison. We are much pained, since coming to Finland, to find that so many women are in these prisons for the crime of infanticide. It appears to exist to a very deplorable extent.

From Helsingfors, they had a quick journey to Frederickshamm; the roads being good, they travelled one hundred and fourteen versts, about eighty-four English miles, in nine hours.

Frederickshamm, 7th. This place is in Russia, and is a fortified town. We left the old Swedish frontiers at Lovisa, through which we passed without stopping.

8th. The Commandant of this place speaks the Russian language only, but the officers very generally speak French also. We are pleased with our visit to the prison; the prisoners are better clad and fed than we found them in Finland. Their irons are very light. The Major of the regiment accompanied us, and made way for us to communicate to the prisoners what we felt towards them, himself interpreting for us into the Russian language. We visited a school for the children of the soldiers. There were a hundred and ninety-two; some of them appeared to have minds susceptible of tender impressions.

We wished to return to our inn to dine, but the General and officers had arranged among themselves that we should dine with them; and as the General is not married, they had concluded we should dine at Colonel ————'s. We found in the wife of the Colonel a mild serious woman. The General and many of the officers came, and several of their wives accompanied them. Before dinner, inquiries having been made into some of our Christian principles, dear William Allen particularly entered into an explanation of our testimony against war. It appeared a new thing to some of them, but excited tender feelings and expressions of high approbation, with desires that such a peaceable spirit might spread over all the nations. The General, to whom one of the officers interpreted what was said, rose from his seat and put away his sword. All the officers did the same, saying that "they must at least, whilst with us, lay down their carnal weapons." We had after dinner

a religious opportunity with them. They were serious, and some of them tender. In the evening several came to our inn, and made further inquiries into our Christian principles.

Pursuing their journey they came to Viborg, their last halting place before entering into winter quarters in the capital of Russia.

Viborg, 9th of Eleventh month. We arrived here early this evening. The weather is very cold, some degrees below zero, but the roads are good. The Russians have now put on their sheep-skin clothing; some of them wear double skins, by which they are thoroughly protected.

10th. A. Garnick, a merchant of this place, is a serious man; his wife a pious woman; as is also a female of the name of Lehman The latter has a large boarding-school for young women of the upper rank, whom she endeavours to train in virtuous and pious habits, as well as literary pursuits. We had an encouraging religious opportunity among them.

Baron Nicholey, Mayor of the place, and Secretary of State, accompanied us to the prison in the castle,—a miserable dirty place, dark and damp,—men and women and their young children all crowded together. We were greatly affected in being with them. O, that the Lord may open a way whereby relief may be extended to so many sufferers!

CHAPTER XXIX.

Third Visit to Europe.

Russia.—Petersburg.

Stephen Grellet and his companion arrived at Petersburg just at the setting in of winter. They remained there four months. The Emperor Alexander was absent in other parts of his dominions, and did not return to the capital till near the end of their stay. But, in the meantime, "a great door and effectual was opened" to them for their united labour to promote the advancement of the Redeemer's kingdom, both among the rich and the poor,—the prisoner and the outcast. Their services were of a peculiar kind; but it was evident that the Lord was with them, and "preserved them whithersoever they went." S. G. makes the following memoranda:

Petersburg, 12th of Eleventh month, 1818. On our arrival this afternoon, by the side of the Neva, opposite to Petersburg, we found that the boats that form their floating bridges here, had been removed a few hours before, for the ice was coming down in large masses. It was a considerable time before we could meet with any body that would venture to take us over in a boat; but, as we could find no kind of an inn or shelter in which to pass the night, or even to have refreshments, we persevered in our endeavours, and towards evening succeeded in persuading some men to take us over the Neva in a small boat, which was effected, though not without danger and suffering from the cold. It was dark when we came to the Hotel de l' Europe. Among a people of a strange language, we feel ourselves strangers indeed.

14th. We delivered letters that we had for several persons. It brought us to an acquaintance with some who manifest kindness towards us, and through whose medium we have obtained convenient private lodgings, at the house of an English woman, widow of a Russian officer,

where we have now removed. It is a great accommodation to be in a house where they speak a language we understand. We have therefore discharged our Finnish attendant. He has been of good service to us; his fidelity and good conduct have justly deserved our esteem, and he is, besides, a serious and sober man. We find in Samuel Stansfield, a young Friend from Sheffield, settled here in mercantile pursuits, an agreeable and useful companion. We have reason to believe that his conduct is consistent with his religious profession. Daniel Wheeler and family reside at Ochta, a few miles up on the other side of the Neva. They came to Russia some months since. The Emperor Alexander had employed some persons to drain extensive morasses near this city; but they did not understand their business, and sought only to make money, so that under various pretences they expended considerable sums; which induced the Emperor, after his return from England, to desire, if possible, to have a member of our Society to undertake the management of such works, believing that he could rely on the faithfulness and uprightness of such persons; and he wished also to have near him a man of religious principles, whose example might have a good influence on others. In consequence he wrote to the Prince Lieven, his ambassador in London, who consulted with William Allen. During that period our dear friend Daniel Wheeler, who resided at Sheffield, had felt strong drawings of Gospel love towards Russia; though he did not feel called upon to go to travel as a Gospel minister, he yet thought that it was a sense of religious duty that prompted him to go to that nation. He was brought under very deep exercise and conflict of mind; when, hearing of the desire of the Emperor that a member of our Society would undertake the draining of those morasses, Daniel felt immediately that it was for this very object that his mind had been preparing, and accordingly, in due time, he removed here with his family. Though his work has only been in operation during last summer, his success and progress are such as to excite the wonder and surprise of all. He holds religious meetings regularly twice a week, in his own house.

15th, First-day. We were prevented by the severity of the weather, and other obstacles, from attempting to cross the Neva, so as to attend the little meeting at Ochta, with Daniel Wheeler and family; but dear Allen and myself sat down together, as usual, to wait upon the Lord. This has been our daily practice since we left England, and mostly twice a-day; we have not been prevented by travelling, often finding our carriage like a little sanctuary, where the Lord's presence has been near, and our spirits contrited and refreshed by him. This day our dear Redeemer has again condescended very graciously to be near us, and to

hear the secret but fervent language of our supplications; for we have been brought very low since our arrival here. He has mercifully confirmed us in the faith that we have come into this Empire by his Divine appointment, and that he will be our all-sufficient guide and helper for the work he may call us to, and also our almighty protector under whatever trials may overtake us; if we, on our part, follow the putting forth of his Spirit with singleness of heart and faithfulness. We both were greatly contrited under the sense of the Lord's goodness and tender mercies towards us.

17th. We visited, yesterday, several persons for whom we had letters; a few of these are of sober and serious minds. The Count Lieven, elder brother of the Ambassador in London, came to see us; his family are Protestants; they are from Livonia. He is at present under deep affliction; his wife, who was a pious woman, died a week since; and his eldest son, with the other branches of the family, have gone to accompany her remains to Livonia, to be buried on his estates there. Feeling much for the Count in his bereaved state, we went to see him to-day. His only daughter was with him; they are in a tender state of mind, prepared to receive the consolations of the Gospel of Christ. There were some other young persons present, and we had a very precious season before the Lord; their hearts were tendered. The Count appears to have been for years a man of piety; he knows, therefore, where to flee for help and consolation in time of affliction. Among those who extend great kindness to us, and are helpful in many respects, are John Venning and Walter his brother. They are benevolent men, and spend much of their time in doing good.

19th. We visited the Prince Alexander Galitzin, Prime Minister of the Emperor. The Prince has a Christian spirit; he received us with an open heart; he was prepared thus to welcome us, as the Emperor had given him an account of the visit we paid him when in London. "The Emperor," said he, "is not here at present, and it will be some weeks before his return, but here is a letter I have just received from him, in which he says you were soon expected to arrive in Petersburg, and he charges me to treat you *as his friends*, and to detain you here till his return." The Prince inquired into the nature of our religious prospects, and how he can in anywise assist us. We gave him our certificates, the reading of which pleased him much. After various inquiries of a religious character, his Secretary, Papoff, a pious young man, being present also, we were brought, in a simultaneous manner, into a state of silent prostration before the Lord, an experience to which the Prince does not appear to be a stranger. In the love of Christ towards them I

communicated a little out of the overflowing of my soul. Before we separated the Prince kindly offered us free access to whatever place we might feel ourselves disposed to visit, prisons, poorhouses, &c.

We went to see the Princess Metchersky. She is a woman of superior mental abilities, greatly improved and directed to the right channel for usefulness by the grace and Spirit of the Lord Jesus Christ. As she is well acquainted with several languages—French, English, German, &c.,—she has been much engaged in translating several works and tracts, especially into the Russian language, calculated to promote virtue and morality, and to set forth the spirituality of the Christian religion; she has them printed and widely circulated in this vast Empire. She was an instrument in the Lord's hands in fostering religious impressions in the mind of the Emperor, when he first came under the powerful convictions of the Spirit of Truth. As a proof that the Emperor is in the daily practice of reading the Scriptures, she stated to us that some years since they agreed to begin to read the Bible at the same time, one chapter of the Old Testament in the morning, and another of the New Testament in the evening; that, however far separated they might both every day read the same chapter; and as they correspond, the Emperor in his letters often alludes to the particular religious impressions made on his mind by his reading that day; by which she knows that he continues the practice. He wishes her to translate and print the excellent work of William Penn, called "No Cross, No Crown;" believing that it would be highly beneficial, especially to those of high rank in the Empire. Our next visit was to the Minister of the Interior; his wife is seriously disposed, as also appears to be the Princess Shabatoff, who resides with them.

21st. My mind has been under much depression for days past; to-day I felt as one sinking in deep mire, like the prophet in the dungeon.

First-day, 22nd. Accompanied by S. Stansfield, Wm. Allen and I went over to Ochta, to Daniel Wheeler's, about five miles distant from our lodgings. We had to go pretty early, as at this time of the year the days here are very short; the ice on the Neva being now very thick, we walked over it. There were about twenty persons at meeting, including the family of D. Wheeler; two persons that are not members are diligent attenders,—some others come occasionally. The meeting was held in silence; and ability was received to perform worship to the Lord in reverence and brokenness of spirit. After dinner, the family and a few others being present, I felt it my place to express my conviction that it was necessary for us to have our indwelling in the deeps, and that I was

confirmed in the faith that it was of the Lord's counsel, that they were brought here. It is in the deeps that the Lord's wonders are seen; memorials are brought out from thence. I felt much for dear Daniel, under the various baptisms he has to pass through. I had a few words of encouragement for him. Dear Allen had a little more to communicate, particularly to the young people present.

23rd. We mingled with some persons of seeking minds to satisfaction, especially with Solomon, a Jew from Poland, converted to Christianity. He is a man of great natural parts, but now brought to the littleness of a child. His words are few; his spirit appears to be clothed with meekness and humility, and to be sincere in the pursuit after vital religion, and the saving knowledge of the Lord Jesus Christ.

After several days of laborious service in the prosecution of their religious engagements, S. G. proceeds with his memoranda:—

28th. I continue under deep mental conflicts. My exercise for the people among whom we are is deep. Some of the places I have visited, accompanied by dear Allen, have brought me the more deeply to feel and to suffer. We have been at nine of their prisons, called Segees. They are much of the character of the Bridewell at New York, or the Compters in London, except that men and women are more mingled together. Young females for very small offences, or taken only on suspicion, are night and day exposed to the vile company of hardened wretches. We have succeeded in obtaining the liberation of two of these young persons. Last Fifth-day we held our little meeting in our private apartment. We felt increasingly low, as we had made an engagement to visit Kazadavloff, the Minister of the Interior. We besought the Lord to preserve us so close under the guidance of his Spirit, that, if he had any service for us, it might be to the exaltation of his great name. We found there a large company, beside his family and their nephew and niece, the Prince and Princess Shabatoff. Among others, there were the Princess Metchersky, the Princess Sophia, her sister-in-law, the Princess Tenbetokoy, Papoff, Secretary to Prince Galitzin, Paterson, secretary of the Bible Society, &c., &c. Way was made for our having a religious opportunity, and the hearts of some appeared open to receive and acknowledge the testimony unto the Truth which, in the love of Christ, we felt constrained to proclaim among them.

29th.—First-day. A heavy snow storm prevented our going to Ochta. We held our meeting at our lodging, where Samuel Stansfield joined us;

also another person, who is, in some measure, convinced of our religious principles.

30th. By appointment, we spent two hours this morning with the Prince Alexander Galitzin and Papoff. The heart of the Prince is open towards us in Christian liberty and fellowship, and we feel him as one baptized with us by the one Spirit. We had a precious season with them in silent retirement before the Lord.

Twelfth month, 5th. During these last days we have mingled again in feeling with poor sufferers; some because of their vices, others from other causes. Whilst visiting the great and smaller prisons, we were deeply and sorrowfully affected. It would appear that sympathy with the sufferings of humanity in the nations that I visit, is one of the services laid upon me. O, that the Lord would soften and comfort their hearts under their deep sufferings, that, through sincere repentance and faith in Christ, they may know reconciliation and acceptance with God. I am much grieved at beholding the great exposure of young females, mixed together with the men prisoners, and the soldiers guarding them. Great filthiness prevails in many of those places. Various kinds of vermin are numerous. The bed-bugs are seen in clusters on the walls, like swarms of bees on the sides of their hives. The air is noxious.

We spent some hours this day at the Princess Metchersky's. I had a pleasant opportunity with a sister of hers, who spends much of her time in religious retirement and meditation, "where," as she expressed it, "without forms or the aid of any shadow, He whom no man can comprehend nor make any likeness of, is to be worshipped in spirit and in truth." We dined at John Venning's; the Prince Galitzin, Papoff and Paterson, were the only strangers besides us. The Prince related some interesting circumstances about the Emperor, strongly evincing his Christian benevolence and tender feelings towards the afflicted, and also showing his piety.

First-day, 6th. We went over the Neva to D. Wheeler's, and attended their meeting. It has been a precious season to me. The Lord has lifted up the light of his countenance, and caused his face to shine upon his poor servant. I had been kept very low for a long season; days and nights of great distress had been mine. Blessed be the Lord, who reviveth again, by his Spirit, my drooping soul.

7th. Count Lieven, having participated in another cup of affliction, by the death of his late wife's father, we have visited him again; the dear old man has made a peaceful end; he has departed in the hope of the Gospel, and of the mercy of God, through our Lord Jesus Christ.

9th. Yesterday and to-day I have been under sore distress from what

we have seen and felt in abodes of wretchedness and misery. The prison near the Admiralty is so filthy, and the air so impure, that it much affected our heads and our stomachs. The prisoners, by their emaciated countenances, show that they also suffer by it. Ten of them were fastened, two and two, to a long chain, marching out to Siberia; what sufferings must these poor creatures have to endure, during so long a journey, to be performed on foot, and in the severity of a winter like this. May the Lord be pleased to open our way, in due time, to plead for so many sufferers, that their distress may be relieved. Among other places we visited the houses of correction, (it should rather be houses of misery), poorhouses, and also their great hospital. To some of these poor sufferers we were enabled to administer the consolations of the Gospel, and we found broken and contrite spirits prepared to receive our testimony.

First-day, 13th. Walked on the ice to Ochta. Our meeting was held in silence; the Lord himself condescended to minister to our spirits, and to refresh us in his presence.

14th. Our engagements have continued to be among the poor, and in visiting several schools. We had also a season of silent retirement in company with the Prince Galitzin, when on bended knees, prayers were offered up to the Lord for the help and guidance of his Spirit in all our movements; "Send forth thy light and thy truth, let them lead me and guide me," was our earnest supplication. We were visited yesterday by Skotchinsky, a pious and enlightened man; he has learned in the school of Christ; we had much satisfaction with him. We also attended the meeting at Ochta, our fellowship in silent travail was in suffering. I felt very low in the prospect we had of paying a visit to Michael, the Metropolitan of the Greek Church. The Prince Alexander has encouraged us in it, and kindly offered to make way for it. This afternoon was the time appointed for going there. We accordingly went to his residence, the monastery called "Alexander Nevsky," Papoff accompanying us. It is about three miles out of town, and is a great mass of buildings; the place of worship alone covers a large space of ground. The Metropolitan, to receive us very simply attired Quakers, had put on his rich pontifical garments; his apparel reminded us of the clothing of the High Priests under the Mosaical dispensation; under his large purple robe was a richly embroidered garment; he had a white tiara or mitre upon his head, on the front of which was a cross made of emeralds, diamonds, and other precious stones; from a golden chain on his neck hung a fine picture of one of their saints; on his sides were several small and large stars, and in his hands was a large string of amber beads; his beard was long and of a flaxen colour. He received us with much affability, and

made us sit down by him; he soon began to inquire of our religious principles and practices, and much approved of our reasons for not conforming to the compliments, language, and fashions of the world; the account we gave him of the Christian discipline exercised over the members of our Society pleased him much; he inquired also into our manner of conducting our religious worship; our care and practice in the acknowledgment of our ministers, and what object they have in going abroad in the service of the Gospel. We gave him the perusal of our certificates; he then said that he had not heard of any people acting on grounds so scriptural, and conformable to ancient apostolic practice. We entered pretty fully on the important subject of Divine inspiration, and the gift of the Holy Spirit, the manifestation of which is given to every man; to all of which he assented. We could not help, in allusion to some of the subjects that were treated upon, contrasting his rich attire with our simple one, and their pompous way of worship with the simplicity of ours. We made several attempts to withdraw, but he evidently wished to have further conversation with us; ordered tea to be brought in, and finally on parting, he accompanied us to the door of the outer room, and, taking us by the hand, desired that we might remember one another in our prayers. We went thence to see Philaret, who is an Archbishop and Vicar of the Metropolitan. His habitation is also in the monastery. His apartment is of great simplicity, like the cell of a monk; the little furniture in it corresponds therewith; his dress is the same that the Greek clergy have worn for several ages—a black gown, black cassock on his head, a long beard, and his long hair hanging on his shoulders. He is a man of learning, acquainted with most of the ancient and modern oriental languages; but he bears the marks of great humility; he is considered a man of piety and spiritual-mindedness. We think, from what passed during the long opportunity we had with him, and from what is told us by persons acquainted with him, that he deserves such a character. He stated that the knowledge of ancient languages may facilitate the understanding of the words written, but that the Spirit of God alone can give a right knowledge of the things of God; for they can only be spiritually discerned. In a very modest manner, he said that he should wish to know why we declined the practice, so general among the Christian churches, of partaking of the communion, or, as he called it, the Eucharist. After stating to him what we apprehend constitutes the real Christian, according to the definition given in the Scriptures, "If any man be in Christ, he is a new creature," we described what this new birth or new man is; then we proceeded to answer his question, showing what bread, living bread, the Christian is

to feed upon—in reality and not in shadows; that to live on Christ, through his Spirit, is the only living bread of the soul; it is the only food that nourishes it unto eternal life. On which he said, "We have had hermits amongst us, who, from various causes, have lived entirely secluded from the world, to whom it would have been impossible to participate in the outward communion of bread and wine, or in any of the ceremonies in the worship of God or other like practices, but who, nevertheless, in their solitude did really feed on the Lord Jesus Christ by his Spirit, through living faith in him; they had no places of worship to resort to, no man to minister to them, but the Lord Jesus Christ, the Minister of the Sanctuary was their minister, and their worship was in spirit and in truth." Philaret further said, "All these forms, ceremonies, and ordinances, that have been introduced into the churches, though they be performed with ever so much sincerity and devotion, can only be, as the law was to the Jews, 'a schoolmaster to bring us to Christ.' He is the end of all these things and their substance." Philaret has been a useful instrument of much improvement among the clergy. The Emperor, who knows his worth, places great confidence in him; to him, therefore, is committed chiefly the selection of suitable persons, best qualified by their piety and spiritual-mindedness, to fill important places in the Greek church; and at the head of their large schools, of which there are several in the Empire, supported at the expense of the Government, containing each from nine to twelve hundred pupils. These are chiefly composed of the sons of the clergy; according to their capacities or inclinations they pass from these schools to the clerical office, or stations in the civil department; every one intending for the priesthood must marry before he can be ordained; but when he loses his wife by death, he cannot marry another; if he chooses, he can retire to a monastery and thus become eligible for a higher station in the church than simply that of a priest. The monks do not marry. Michael, the Metropolitan, was some years since a priest in one of the churches in this city, and was a man of piety, concerned for the religious advancement of his parishioners, and induced to preach to them in a language they could understand. The general practice of the clergy has been to perform their public service and read the Scriptures in the Slavonian language, which very few among the people understand. After a while, Michael's wife died. Some tried to persuade him to retire to a monastery, for which he felt no inclination; but Paul, who was then Emperor, and had much approved of his giving public religious instruction by preaching, sent him word that on a certain day he should attend at the monastery, "Alexander Nevsky," where he should take the vows of a monk.

Michael could only consider this message of the Emperor Paul as an absolute order which he must obey, however reluctantly; he went at the time appointed; Paul was there, and as soon as the ceremony of being made a monk was ended, the Emperor had the mitre and garments of a Metropolitan brought in, (that office was then vacant,) and had Michael, to his great astonishment, invested with them, and ordained to that station.

22nd. We have had various religious opportunities. Some of these were held at our lodgings, where Skotchinsky has brought several pious persons, like himself. They are wearied out with their forms and ceremonies, and seek after the substantial realities of religion. Some of them speak German, and have gratefully received religious tracts in that language. We have visited several of these people in their families. They are mostly in humble life, and perhaps better prepared to receive the simple truths of the Gospel with readiness than the wise and rich in this world. There are some, nevertheless, of the latter class, whose hearts appear broken down by the power of Truth. We have been twice at Ochta. The meetings were refreshing seasons, and were attended by a few of those serious individuals that come to our lodgings for the purpose of waiting together on the Lord. On last return from Ochta, we had a narrow escape. On passing over the Neva, the ice broke in under us, but our Almighty Preserver rescued us from a watery grave: blessed and praised be His adorable name. This day we had an agreeable visit from Reichel, a Moravian Bishop, who, with his wife and daughter, are on their way to Sarepta, on the Caspian Sea. He appears to be a humble and pious man.

23rd. Spent some time at the Senator Hablitz's, for the second time. He was Ambassador to Persia for several years, and has returned in very poor health. He now feels much more concerned to seek after the things pertaining to his soul's salvation than for the politics of this world, in which he had been absorbed for many years of his life. We were met there by Skotchinsky, who is of one of the most ancient and noble families of this Empire. He takes great interest n prisons and schools, and he wished to hear our observations on our visits to those places. We hope he may be of service towards the removal of some of the great miseries that we have beheld in many of these places.

At this time S. G. writes

TO WILLIAM DILLWYN.

Petersburg, 23rd of Twelfth month, 1818.

This is a great place, the capital of a great Empire; though we see

that much is to be done, and that there is an open door with many precious minds, I have never entertained any prospect of our doing great things; yet I rejoice in the humble station of a waterer. Divine aid is afforded to diffuse a few of the drops that He first puts himself into the vessel, over some of his precious and thirsty plants, to whose acquaintance He brings us: for these my soul is often in secret travail; and I believe we are in our right place, though it be often one of deep inward suffering. From the accounts some may have of our often meeting with great and public characters, and of the open door that the dear Master has been pleased to set before us in many of them, they may conclude that we ride about on the King's horse; but, from the exalted state in which Mordecai appeared placed, he saw and felt full well the humble station he must speedily resume. Though there is an outside washing and anointing, yet the sackcloth may remain underneath; and, as to myself, I see very little prospect of its being loosened from my loins, so long as I continue in this mutable state. But do not conclude from this that I repine in any degree, as complaining of my allotted portion; for contrariwise, I may even now, as frequently, through the mournful days of my pilgrimage, "with the voice of thanksgivings and praises publish the Lord's wondrous works." They have been marvellously displayed on our behalf, poor solitary pair as we often feel to be, when going from city to city, and from nation to nation.

The journal proceeds:

24th. My beloved friend William Allen being unwell, I went alone to Ochta, to attend the meeting there. I walked the whole distance, going and returning, and enjoyed the retirement of the walk;—the blessed Master condescended, in mercy, to be with me in the way, and to enable me to renew my covenant with him. He has also renewed my faith in his promise, that he would lead me and protect me in the path of duty. Our meeting at Ochta was owned by his Divine presence. We are permitted to have many seasons of refreshment from the Lord with our dear friend Daniel Wheeler, and his family. Our fellowship of spirit is sweet. This evening I spent a little time at Count Lieven's with his family, which leaves a precious savour on my mind.

28th. We have passed, this morning, about two hours with the Prince Alexander Galitzin, which we generally do every Second-day morning, from nine to eleven o'clock, for the purpose of religious retirement, and to wait together on the Lord; or for mutual religious edification. We have also frequent seasons of this sort with the Princess

Metchersky, her sister, the Princess Sophia, and several others, both in high rank, and those of the poorer class. The Lord is no respecter of persons; he is good to all that seek him, and to all that call upon him.

31st. We had a visit from five pious persons; one is called a General. Three of them appear to be men of meek and quiet spirits, who have withdrawn from outward forms of worship and ceremonies, and seek for God in the temple of their hearts. We had a satisfactory time together.

Ninth of First month, 1819. The last few days we have been very closely engaged in visiting various extensive public institutions, mostly under the care of the Empress-mother. Among these are retreats for poor widows; hospitals; and a deaf and dumb establishment, an institution for about two thousand children, where every care in a moral and physical sense, appears to be bestowed. The foundling hospital is also on a very extensive scale. At a proper age, the children are well instructed. Some receive a complete education, others learn a variety of useful trades. In these visits we were accompanied by Prince Galitzin, uncle of Prince Alexander. He has the general oversight of all these institutions of the Empress-mother, and has readily made way for our having religious opportunities whenever we felt it our duty.

11th. The Emperor, who was absent, has now returned to Petersburg, and sends us word by the Prince Alexander Galitzin that, as soon as he can make way for it, he wishes to see us. Two pious persons, whom we had not seen before, visited us last Seventh-day, and went with us to the meeting at Daniel Wheeler's, yesterday. They are very serious in their deportment, and tender in their spirits; almost every day we come to the knowledge of some such characters.

15th. Accompanied by Skotchinsky, we visited some poor pious families, among whom we have found Christian faith exemplified. We had also a solemn season with a young man, who, constrained by Divine love, has left bright prospects in the world, to go as a missionary to Siberia; he feels much for the prisoners sent there, and for the pagan nations thereabouts; he is now endeavouring to acquire their language, and has begun the translation of the New Testament, to take with him; it is to be printed at the Bible House here, where they have in the press or are preparing to print the Scriptures in twenty-eight different languages.

24th. We received a note last evening, stating that the Empress-mother wished to see us at the Palace; but on our going there to-day, we found that the information of the very sudden death of her daughter, the Queen of Wirtemberg, has just been received; this affecting event is deeply felt by the Emperor, especially; she was a much beloved sister to

him. When with him in England, she was the widow of the Duke of Oldenburg, and afterwards married the King of Wirtemberg. Amidst our various engagements we have visited a school, just established on the Lancastrian plan, for the benefit of the military, but which is designed to spread this system throughout the empire of Russia. We saw at that school young men, Russians, Calmucks, Tartars, Cossacks, &c., from various parts, who are preparing to teach that system in their several regiments, after they have acquired the knowledge of it; we were surprised at the quick intelligence they display; so that their progress in learning is very rapid. But we were much grieved on finding that some of the lessons given them to read or write are sentences taken from such authors as Voltaire, &c., and of a very demoralizing tendency; this induced us to go to the office where those lessons are printed, and on looking carefully over them we found among them impious and deistical sentiments; some very obscene, some from the ancient philosophers, and one out of Cicero: "When life becomes a burden, it is magnanimity of soul to release ourselves from it." We felt deeply the incalculable mischief that may thus be done, and are very anxious to do all in our power to prevent the evil. No time is to be lost.

The more we have dwelt on the subject, the more sensible we are, that, by the introduction of suitable lessons into these schools, the knowledge of the principles of vital religion, piety, virtue, morality and justice may be extensively spread over this vast Empire, and various vices and immoralities exposed and proclaimed against, and that the knowledge of the blessed Truth, and of that salvation which comes by our Lord Jesus Christ, may be brought to those who are now totally ignorant of it. But in the prosecution of such a work, we are well aware that the jealousy of the clergy of the Greek Church should not be at all excited, and that no sentiments should be expressed in these lessons which might have that tendency. It is therefore intended that the simple language of Scripture only shall be brought forward, and having so far prepared our plan, we expect diligently to prosecute the work.

In carrying out this important concern, in which they were heartily joined by Dr. Paterson and his wife, and both the Vennings, these devoted servants "whilst closely engaged during the day," in their Gospel labours, "spent parts of some nights" in preparing a series of Scripture lessons of a very comprehensive character. For this purpose they "cut up several Bibles,* taking

* The Editor has now before him, two of the identical French Bibles used on the above occasion. They are at present the property of Wilson Armistead, of Leeds, and are not

a verse here and another there, and neatly pasting them in a book, arranged under different heads, so that it was obvious at first sight that the work contained nothing but Scripture." These lessons were not only adopted, by order of the Emperor, for the use of schools in Russia, but translated afterwards into many languages, and extensively used in different countries, leading the young to an acquaintance with the Holy Scriptures, which they could not easily have gained otherwise.

1st of Second month. Besides the meetings for Divine worship that we frequently have, we continue to visit places where the door is open for religious service, as in the hospitals, poorhouses, schools, &c. Frequently also we are visited by pious and inquiring persons. Some of these have come to Petersburg from a distance, to confer with us on religious subjects. To-day, two Russians that we had not seen before, came to our meeting, and they tell us of three others that reside one hundred and fifty versts from here, who are expected shortly for the purpose of also being with us. May the Lord bless our feeble endeavours to labour in his glorious Gospel, and to exalt his holy name among the people.

At one of our late visits to the Prince Alexander Galitzin, he related to us an interesting circumstance that occurred lately in Finland. Some children from seven to nine years of age, were so brought under the sensible influences of the Spirit of God, convincing them of their sins, that, on their going to or from school, they retired into the woods, and

without some historical interest: on the leaf before the title page each has the following memorandum, signed by its former owner:

"One of the Bibles out of which selected passages were cut, and first pasted on blank paper by Stephen Grellet and William Allen, when in Petersburg in the winter of 1818-1819, wherefrom lessons were printed for the use of Russian Schools, and since adopted by the British and Foreign School Society, in London." "SAML. STANSFIELD."

Dr. Paterson, in his interesting *Reminiscenses of Bible Circulation*, remarks: "Prince Galitzin was highly delighted with the work, and said that if our friends had done nothing else but this in Petersburg, it was well worth while having come." Dr. P. adds: "Though humble in appearance, it was in effect a truly great and blessed work. As far as the Old Testament was concerned, the translation into the modern Russian had to be made on purpose, into the language of the people; and to this day, with the exception of the Psalms, this is their only Bible. Blessed be God, it contains all the leading facts, and doctrines, and duties of Divine revelation. The child who thoroughly knows it, may truly be said to 'know the Scriptures, which are able to make him wise unto salvation through faith in Christ Jesus.' We all loved these good men. Certainly, like myself, they had come to Russia just at the right time. The way was not open sooner, either for prison or school plans, and a few years later it would have been shut. Thousands and tens of thousands have profited by their plans."

there put up their prayers to the Lord, with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes dispersed them; but the parents of others, who had noticed the increased sobriety and good behaviour of their children, encouraged them to meet together in their houses, and not to go out into the woods. The children did so, and some of these parents, observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer and Saviour of sinners, felt themselves strong convictions of sin. They joined their children in their devotions, and a great reform took place in that part of the country. This excited the angry feelings of the priest, who was a bad man, and a drunkard. He went to the magistrate, to enter his complaints against both children and parents. The prosecution issued in their all being sent to prison. They had been some months in confinement, when Prince Alexander Galitzin heard that *children* were in prison on account of religion. He thought it so strange an occurrence that he sent confidential persons to inquire into it. They found so much religious sensibility and tenderness in the children, that they were greatly surprised, especially at the simplicity with which they related how they had been brought under trouble because of their sinful hearts, and how they had felt that they must pray to the Lord Jesus Christ, who alone could forgive them and enable them to live in a state of acceptance before God. Being inquired of, if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or any one else should know how it was with them; that they retired privately in the woods to pray and cry with tears unto the Lord. The parents also stated that the children had been the instruments of bringing them to a sense of their sinful lives, and to seek to the Lord that he might give them a new heart and pour forth his Spirit upon them. Moreover, it was found that the conduct of these people and children had been such during their imprisonment as to comport with their Christian profession. The Prince ordered their release, and had the priest and magistrates severely reprimanded, and removed from their offices. The Emperor having heard of all this, and of the great sufferings to which these families are reduced in consequence of their long imprisonment, which took place last year before harvest, ordered that all their losses should be liberally made up to them, making ample provision also for their present support. The Prince told us of some other instances that occurred lately in Russia, of children who have been brought under the influences of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it their filial duty so tenderly to plead with them, on account of

their drunkenness, swearing, and other vicious habits, as to prevail upon them to forsake their evil ways.

About this time Stephen Grellet was "brought into great heaviness," under the apprehension that it was not improbable that his companion would soon have to leave him.

"My beloved William Allen," he writes, "when he left England, did not see his way with clearness to accompany me further than this place, and he has it now under his close consideration to leave me to proceed without him in my further religious labours in this Empire, and other distant nations to which the Lord calls me. The prospect of such a separation, should the Lord permit it to take place, is a close proving to me: it leads me again to surrender my life and my all to the Lord, and to endeavour to rely wholly upon him—yea, to live in faith on his gracious promise, that he would provide all things necessary for me. He has hitherto done so in a wonderful manner. The path before me, previous to entering Norway and Sweden, Finland and Russia, appeared as dark and discouraging as it now does; yet the Lord, my blessed helper and guide, has made a plain path for my feet, and has enabled his poor servant to proclaim his great name, and the unsearchable riches of Christ, in palaces and in dungeons, and among the poorest of the people; and now I wait, with deep reverence, to see what the Lord will do. As he put it into dear Allen's heart to come thus far with me, he can also give him a commission to accompany me further. To live by faith—how precious!"

He was not long left in doubt. This trial was soon cleared away. William Allen found that he could not leave him, and they continued their course of faithfulness together.

CHAPTER XXX.

Third Visit to Europe.

Russia.—Petersburg, continued.

Though the Emperor had returned to the capital, they had not yet seen him. But they had subsequently two interviews with him, and also spent some time with the Empress and the Empress Dowager. As the time of their departure drew near, they were indefatigable in the earnest pursuit of the object of their Gospel mission. Stephen Grellet goes on to say :—

10th of Second month, 1819. We have been several times with Count Miloradovitch, the Military Governor of several provinces. He has kindly made way for our admission to several prisons. He inquired what we had observed amiss, that might be remedied. We told him that much might be done, but that there were certain things that should be attended to immediately. We remarked upon the great impropriety of confining men and women indiscriminately in the same apartments, and the demoralizing effect it must have ; the soldiers on guard, being placed inside the wards, adding to, rather than diminishing the evil. We represented the great filthiness of the prisons, which are full of the most disgusting vermin, and do not appear to have been cleaned for years. We suggested that as they have several large prisons, totally distinct, they might easily confine the women in some, and the men in others ; taking care to make an entire separation between the older offenders and the young prisoners, and those confined for small offences ; and to keep out of doors the soldiers on guard. To this the Governor replied, "all this *can* be done." On our being with him to-day, he said : "*all these things have been done.*" The prisoners have been furnished with brooms, brushes, water, lime, &c., &c. ; they have themselves thoroughly cleansed their prisons, and care has been taken that daily attention shall be paid to cleanliness henceforth. The Governor seems disposed to have many

other improvements made, and especially to prevent, as far as he can, the oppression of many of the country people coming to the town, by the police officers, who, for very small offences, or even on suspicion, send them to these prisons, where they are soon stripped of the few valuables they may have, even to a hat, or a coat. He has taken active measures to suppress this. Thus, with gratitude to the Lord, we see a little fruit resulting from our painful labours among these sufferers. We have also succeeded in having many released, who had been in prison for months because their passports were irregular, or they had come to the city without them.

The Governor has considerably reduced the number of places where strong drink is sold, confining these, as formerly, to cellars where no seats are allowed. No kind of gaming is permitted, nor anything that can induce the poor objects resorting there, to remain longer than to swallow their fiery water. During the absence of the Emperor, the Minister of Finance, in order to increase the revenue arising from the consumption of strong drink, had allowed the sale of it in upper rooms, coffee houses, &c., to the great demoralization of the people, who would be ashamed to go into the cellars. The very day of the Emperor's return to Petersburg, the Governor said to him, "which do you prefer, the increase of your revenue, at the expense of the morals of your subjects? or their well-being, in not being enticed to evil?" The Emperor readily replied, "that the well-being of his people was far more dear to him than his revenues." On which Miloradovitch said, "in your absence they have considerably increased the consumption of ardent spirits, by allowing them to be sold out of the cellars; and thereby drunkenness and vice have proportionably increased; but, if it is agreeable to you, I will have those places shut up." "Do so," said the Emperor. That very evening the Governor had it done.

Having told us that the Countess Potozka desired to be acquainted with us, he accompanied us to her palace. Her principal residence is in the Crimea, where she has large estates, with a numerous population upon them. She has established schools among her people, and appears to feel concerned for their moral and religious improvement. She has some knowledge of our Christian principles, and told us that she has, for years, ceased to use formal prayers, but that she silently waits for qualification to approach the throne of grace, and to put up her prayers to the Lord, in whom is her only hope. She is in the frequent practice of religious retirement. It is on her grounds that John Howard was buried, near Kherson. He took the jail fever there, during his visits to the prisons. The Countess readily accepted some books we presented to her, treating of our principles.

On our return to our lodgings we found a messenger from the Emperor waiting for us, with the information that he would receive a visit from us at six this evening. At the hour appointed another messenger came to shew us the way to the private apartments of the Emperor. We found him alone, and he received us with great affability, "like old friends," he said. He made us sit down on a sofa on each side of him, and recurred feelingly to the visit we paid him in London, by which, he said, his mind was encouraged and strengthened, under the trying circumstances then attending him. He made many inquiries of a religious character, which evince his concern to obtain a saving knowledge of the blessed Truth; he has a good understanding of the Scriptures, and clear views of that salvation which is through faith in our Lord Jesus Christ, in whose grace and merits alone he trusts. The influence of the Holy Spirit is a subject on which he appears to delight to dwell, being, as he calls it, one of the corner stones of the Christian religion; for if a man has not the Spirit of Christ, he is none of his; and if the things of God can only be known by the Spirit of God, then what hope of salvation can a man have who is destitute of or disregards that Spirit? He inquired of the nature of our various religious engagements since we have come into Russia, and in what state we had found the public establishments, particularly the prisons. We were glad to have the opportunity to acquaint him with the wretched situation of several of these, and of the poorhouses also. We alluded especially to the prison at Abo; we showed him the sketch, taken there, of a man with his fetters upon him. The Emperor was much affected, and said, "These things ought not to be; they shall not continue so." We also represented the case of the man there who had borne these heavy chains eighteen years, for having threatened, in an unguarded moment, to strike his mother. The Emperor appears to be much interested in the subject of public education; we therefore told him of the visit we made to the Lancastrian school, and how greatly pained we had been in noticing there, and at the printing office, that their lessons were a selection of sentiments calculated to demoralize the people, and bring them into a far worse state than that in which their ignorance places them at present; that, on this account we had been induced to begin to prepare a selection from the Scriptures, under the name of "Scripture Lessons;" we then gave him a brief outline of the contents of the little work. The Emperor remained a few moments absorbed in deep thoughtfulness, and then said, "You have done the very thing that I was anxious should be done; I had for a long time been contemplating how that mighty engine, general public education, might be used for the promotion of the kingdom of Christ, by

bringing the people to the knowledge of the dear Redeemer, and to the practice of Christian virtues; send me immediately what you have prepared."

The Emperor spoke in strong terms of his regard for Daniel Wheeler, and considered his coming to Russia as a blessing to the people. "It was not," he said, "the cultivation of morasses, nor any outward object, that led me to wish to have some of your Friends come and settle here; but a desire that, by their genuine piety and uprightness in life and conversation, an example may be set before my people for them to imitate, and your friend Wheeler sets such an example." After this, he said, "Before we separate for the present, let us spend a short time in religious retirement together." We were disposed to do so, for we felt the Lord's presence and power very near; we continued for a time in solemn silence; our spirits were contrited together:—after awhile, feeling my mind clothed with the Spirit of prayer and supplication, I bowed before the Divine Majesty on my knees; the Emperor kneeled by my side; we had a humbling and grateful sense that the Lord condescended graciously to hear our prayers; we continued a short time in silence afterwards,—when we retired, the Emperor expressing a desire shortly to be with us again. We were about two hours with him.

14th of Second month. During the last few days, besides attending, as usual, the meetings at Ochta, we had several others in this place, and have visited large establishments under the especial care of the Empress-mother, particularly her schools for young women; one is for the nobility, and contains five hundred girls; another is for the daughters of the burgesses. They remain in these schools several years, and their education extends to an acquaintance with domestic economy and the general management of household affairs; the literary education they receive is on a liberal scale; they learn several languages, particularly the French and German. Some females of high rank, like many of the men, can speak fluently eight or ten different languages. I have been with some who spoke fourteen with ease. The Russian is a difficult language, but it gives great facility to the well pronouncing of others. We felt a great interest in these young persons; their minds appeared open to receive our communications, offered in Gospel love; we were accompanied in these visits by the Chamberlain of the Empress. My dear friend, William Allen, is my fellow-helper in these religious engagements; soon after we came into Norway, he felt constrained by the love of Christ vocally to proclaim His name among the people, in the more public or private religious opportunities we had. By keeping close to the guidance of the Divine Spirit, and being faithful to the Lord's requirings,

he has grown in the gift of the ministry of the Gospel committed to him; he exercises it in much watchfulness and humility; he is indeed a great comfort to me, as well as a co-worker.

By appointment of the Empress-mother, we went to her palace; Count Skotchinsky received us, and we were soon introduced to the Empress, in her private apartment. Her attendants kept at a respectful distance. She was at first tenderly affected on seeing us, feeling keenly the removal by death of her daughter, the Queen of Wirtemberg, whom she knew we had seen in London. Having heard that in the course of my journey I intended to be at Stutgard, she requested I would not omit to visit her motherless grandchildren. We could but commend the order and care maintained in the schools under her patronage that we had visited, but stated that we greatly regretted that the education of the girls, among the mass of the people in this city, is totally neglected; that we had not been able to hear of one single school for them, and that we found, on inquiry, the same neglect prevailed throughout Russia. To this perhaps might be partially traced the miserable, comfortless manner in which many of the people live, and the prevalent habit of drunkenness among them; whereas, were their houses made comfortable by the good management of the wives, they might be induced not to spend their time in improper places, and in bad company; mothers, having received a virtuous education, might extend the same towards their offspring; we therefore urged the necessity for girls' schools, under the care of pious, well-concerned female teachers. We acquainted the Empress also with the great exposure of females in prisons; how many girls were sent there for very trifling offences, even a simple informality in their passports; they might enter the prison with virtuous habits, but leave it initiated in vice. We also told her that visits to those prisons by females, capable of advising and instructing such poor sufferers, might be highly beneficial; to all which the Empress feelingly assented. Conversation on serious and religious subjects opened an easy way for us to draw her attention to things that pertain to the kingdom of God, and to eternal life, and to represent to her how important it is, that by the grace of our Lord Jesus Christ and our co-operating therewith, we be found prepared to appear before God in a state of acceptance, whenever he permits the slender thread of our lives to be cut. She was serious and tender, and on parting from us said, "I wish to be kept fresh in your prayers." The whole of our conversation was in French, which she speaks very well; as is generally the case with people of rank here.

This evening our little meeting, held at our lodgings, was a refreshing season from the Lord's presence. He condescends to give us to see, with

some clearness, the way through which we are to be directed when ready to depart hence, and we hope the time for it is drawing nigh; dear Allen also sees with clearness that his place of religious duty is to keep with me, at least till we reach the Grecian Isles.

First-day, 21st. Our meeting to-day at Ochta was held in silence. O how precious it is to feel that blessed promise verified, "They that wait on the Lord shall renew their strength."

26th. Among some of the interesting persons that we have met with the last few days, is the Baron Stackelberg; he is from Revel, in Esthonia, a man of piety and great benevolence, and is the person who first set free the serfs on his estates; he was for a while subjected to many difficulties, even to persecution, from his neighbours; but his example has been followed by many who had at first cried out loudly against him. The improvement made by the peasantry in those parts, since they were liberated from their servitude, is great. The first man to whom the Baron gave freedom has become pious and useful; the Baron considers him as his right hand man, in the introduction and general care of the schools on his estates; he has also an establishment for the purpose of training schoolmasters for other places.

4th of Third month. The Emperor having sent us information that he would be pleased to see us this evening, we went at eight o'clock, the hour appointed. He again received us in his own apartment, to which we went by a private door and staircase, without passing among the guards, or the persons attending at the palace; no one, anywhere, has appeared to take offence at our keeping our heads covered. He received us with cordiality as before. One of the first things he said was, that the chains we saw on the prisoners at Abo were now removed, and that the man we told him of, who had been eighteen years loaded with fetters, was now liberated, and orders were given for the better treatment of the prisoners generally. He requested also, that in the course of our visit through Russia, we would communicate directly to him, whatever we may notice in the prisons, or other places, that we may think proper to bring before him. The Military Governor had related to him what we had said of the improvements that might be made in the prisons in Petersburg, and he was pleased that the Governor had so speedily attended to it; he added, that the Empress, his mother, had given him some relation of the visit we had made to her, with which she had been very much pleased. She told him also what had been said respecting the neglected education of the daughters of the poor, which she had taken much to heart, and he also felt so much the necessity of a speedy remedy, that yesterday he made appropriation of

money sufficient to establish and support six schools for that class in this city, so that they might receive a virtuous and religious education. He said he had carefully looked over the Scripture Lessons that we had prepared, and was delighted with them; that had we come to Russia for no other service than this, it was accomplishing an important work; that he would have these Lessons introduced for the use of all the schools in his dominions.

7th. Several strangers came to our meeting to-day. I was enlarged among them in preaching Christ, the Saviour and Redeemer, who indeed sits at the right hand of God in that glorified body wherewith he ascended up to God after his resurrection, but is also very near to us, dwelling in the hearts of his followers by faith. I therefore very pressingly exhorted them to walk and live in the Divine fear, as in his presence.

9th. We spent, as we usually do once a week, about two hours with Prince Alexander Galitzin. He told us that the Emperor had given orders for the immediate translation from the Slavonian into the Russian language of those portions of the Bible, in our Scripture Lessons, that are not already translated, and to have those Lessons immediately printed. The New Testament in Russ is *now* printed, but the Bible is not yet done; the translation not being completed. The Emperor being apprised that the time of our departure is near, has directed the Prince to have letters of introduction prepared for us, addressed to the Governors of the Provinces, through which we travel, and to his ambassadors to those nations where we may come, recommending us to them; the expressions used by the Prince are, "to recommend you, as being well known to him, the Emperor." We have also called on the Metropolitan, and Philaret the Archbishop, to take leave of them. Our interview with the latter was truly solemn and very contriting; he unfolded to us, in much Christian freedom and tenderness, his religious scruples and exercises, and during a short time spent in silence, we witnessed the fellowship of the Spirit with one another, for the baptizing power of Truth was over us; he was much affected on parting, took us in his arms, and gave us a kiss of Christian love. After our return to our lodgings he sent us short letters to the several persons whom he knows to be pious and spiritually minded, and who are on our way towards the South of Russia.

13th. Our departure appearing to be at hand has brought us under very close engagements during these last days; we have had many services of a public and more private character; some of these partings, which most probably are a final separation from one another, have been

very solemn; we rejoice that we can entertain the hope, that we leave behind us a seed that the Lord has visited. Many of our private opportunities are also tendering seasons; the one we had this evening with the Emperor was particularly so: he gave us an account of the manner in which he was educated from a child, under the care of his grandmother, the Empress Catherine. The tutors placed over him, he says, were men possessed of some good qualities, but they were not Christian believers, consequently his early education was calculated to estrange him from serious impressions, and yet, after the manner of the Greek Church, he was trained up in the habit of repeating some formal prayers, morning and evening, but he disliked the practice of it; several times, however, after having gone to rest, he so strongly felt the convictions of sin, for the impropriety of some parts of his conduct during the day, that he was constrained to rise from his bed, and on his knees with tears to entreat the Lord's forgiveness, and strength to act with more watchfulness. These strong convictions continued with him for a length of time; but, by degrees, for want of attending to them, they became more and more faint; with dissipation, sin gained more and more ascendency over him; but in the year 1812, the Lord's visitation in love and mercy was renewedly extended to him in a powerful manner. It was about that time that a pious person, (it was the Prince Alexander Galitzin, who had been brought up with him), recommended him to read the Scriptures, and gave him a Bible, which he had not seen before. "I devoured it," said the Emperor, "finding in it words so suitable to, and descriptive of the state of my mind. The Lord by his divine Spirit was also pleased to give me an understanding of what I read therein; it is to this inward Teacher alone that I am indebted; therefore I consider Divine inspiration or the teachings of the Spirit of God, as the sure foundation of saving knowledge." He said much more on these subjects in a feeling manner. We entered pretty fully into the nature of the peaceable kingdom of Christ, and to what the Spirit of the dear Redeemer, who is Love, would lead all those who are obedient to his dictates; on which he stated, how great his soul's travail had been that wars and bloodshed might cease for ever from the earth; that he had passed sleepless nights on account of it, deeply deploring the woes and misery brought on humanity by war, and that whilst his mind was bowed before the Lord in prayer, the plan of all the crowned heads joining in the conclusion to submit to arbitration whatever differences might arise among them, instead of resorting to the sword, had presented itself to his mind in such a manner, that he rose from bed, and wrote what he then so sensibly felt; that his intentions had been misunderstood or misrepresented

by some, but that love to God and to man was his only motive in the Divine sight. He was in Paris at the time he formed that plan. We had spent a considerable time conversing on these very important subjects, when he said, "we are then going to be soon separated in this world, but I am a full believer that, through the Lord's Spirit, we may, though separated one from another, feel the fellowship and communion of spirit; for with the Lord there is no limitation of space." He requested that we would write to him as a Christian friend, through Prince Alexander Galitzin. "Finally," said he, "I have one more request to make, that before we separate, we silently unite once more in waiting on the Lord, if so be that he condescend to give us a manifestation of his Divine life and presence, as he did on former occasions." We were prepared to accede to his request, for we felt in a precious manner the wings of heavenly love to be stretched over us. The Lord was present during a solemn silence that came over us; our souls were very reverently prostrated before him; he himself ministering to us in a most gracious manner. After a while, in the love of Christ, I felt constrained to impart a few words to the dear Emperor for his encouragement, that he may hold fast in the ways of the Lord unto the end, fully relying on the efficacy of his Divine grace to preserve him from all evil, and to strengthen him for every good work. He was bathed in tears; then dear Allen, on bended knees, supplicated the Lord on his behalf, and that of his people. The Emperor, who had kneeled by him, continued some time thus prostrated, after William had ceased utterance. Our separation was solemn. It is very humbling and wonderful to me, to see how the Lord has opened a way in these nations where I saw none at all; truly the promise, "the Lord will provide," has been fulfilled in a remarkable manner; and besides, a door, towards the further labours of love that may be required of us in this Empire, is now open, so far, at least, as this can be effected by the good will of the Emperor; but to the Lord alone we must look to give us an entrance into the hearts of those we may visit, to send forth his help to us, and his blessing on our feeble efforts to advocate his blessed Truth. May he strengthen us to plead with our fellow-men to turn to Christ, from darkness to light, and from the power of sin to himself.

15th. Prince Alexander Galitzin sent us a message last evening that the Empress Elizabeth, the wife of the Emperor, wished to see us this forenoon, if we could possibly spare a little of our time to her. We were very closely engaged, but the religious feelings I had towards her five years since, when at Carlsruhe, were still with me, and the prospect of our departure without having seen her seemed like leaving something

undone, therefore we readily accepted the invitation. We went to the palace this morning, and she received us in her private apartment in a very modest manner, even apologizing for her request to us to come to see her; she had for some time wished for such an interview, but had been fearful to propose it; what she had heard of my visit at Carlsruhe made her regret not to have seen me there, and now, what the Emperor told her of us induced her to request this visit. Her heart was tender, and prepared of the Lord to receive what, in his love and counsel, we felt it to be our religious duty to impart to her; she was bathed in tears. From what she told us it is evident that Jesus, the Saviour, is precious to her; she is of a retired character, is seldom seen in public when she can avoid it; her dress generally is very simple; when she goes out she has only a plain, two-horse carriage, with the simple cipher E upon it; whereas all the nobles have generally four horses to their equipages; the Empress-mother has six. The Empress Elizabeth told us how frequently she envied the humble station in life of those maidens who carry the milk about St. Petersburg, in order that she might live in privacy and religious retirement, which she has not in her power to do now. This has been a very satisfactory visit.

We dined at John Venning's; none were present besides his family, and Prince Alexander Galitzin, Papoff, Paterson, and the widow of a pious clergyman, who is now the companion of the Empress Elizabeth; through the Emperor she had heard we were to dine here, and had invited herself, as she said, though she is a frequent visitor at the Vennings'. She is a pious woman, who has learned both in the school of affliction and in that of Christ; the Empress is much attached to her. The Prince gave us several more interesting particulars respecting the dear Emperor; among others, the peculiar circumstances attending the renewing of those religious impressions that of latter years have been of an abiding nature with him. When the information was received at Petersburg that the armies of Napoleon had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to take their flight into some more secure place; for they expected the French would soon march for that city. The Emperor was preparing to go with the body of troops collected there to oppose them. Prince Alexander Galitzin had at that time many men employed in repairing his palace, which he continued calmly to go on with, while so many others were panic-stricken. Some envious persons told the Emperor what he was doing, and that he must be a traitor. He went to the Prince, and queried, "Galitzin, what are you doing? what means all this? every one prepares to flee, and you are building?" "Oh," said the Prince, "I am

here in as sure a place of safety as any I could flee to; the Lord is my defence, in Him I trust." "Whence have you such confidence?" replied the Emperor, "who assures you of it?" "I feel it in my heart," answered the Prince, "and it is also stated in this Divinely inspired volume"—holding forth the Bible to the Emperor. By some inadvertent motion of the hand, the Bible fell upon the floor—open. "Well permit me," said the Prince, "to read to you in that very place on which the Bible lies open before us." It was the ninety-first Psalm; on hearing which, the Emperor stood for a while like a man astonished. The army, during that time, was marching out of the city. It is the usual practice on such occasions, or when the Emperor is to be absent for a length of time, that the last place he leaves is their great church. He repaired there; the portion of Scripture read on the occasion was again the ninety-first Psalm. The Emperor sent for the priest, and queried, "who told you to make choice of that particular passage of Scripture, this day?" He replied, "that nobody had done it, but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, to encourage the Emperor, and that he apprehended that Psalm was the word of the Lord to him." The Emperor proceeded some distance, on his way; and late in the evening he felt his mind under great seriousness, and desired that the Bible should be read to him. When the person who came in for that purpose began, he also read the ninety-first Psalm. The Emperor, interrupting him, queried, "who told you to read this? has Galitzin told you?" He replied that he had not seen the Prince, nor had any one told him what to read; but that on being told he was sent for to read to the Emperor from the Bible, he had desired that the Lord would direct him to what was most appropriate for the occasion, and accordingly he had selected this portion of Scripture. The Emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be of the Lord's ordering; he was therefore very solemnly and tenderly impressed, and from that time he concluded, morning and evening, to read privately a chapter in the Bible. He was the next day with the Princess Metchersky, at Tver. They agreed to begin the Bible together, and regularly to read it every day, so that they might both read the same portion, on the same day, and be able to communicate to one another the particular impressions or reflections, the reading of the day might have produced. The Prince tells us that the Emperor has directed proof sheets of the "Scripture Lessons" to be regularly sent us, that we may see how the work progresses.

16th. Philaret has sent us a feeling, Christian note, in which he desires "that the Lord may be with us on our way, as he was with his

two disciples on their way to Emmaus." The Metropolitan has also sent us a Christian farewell. In the afternoon a number of persons joined us at John Venning's. We had a very precious and solemn religious opportunity together; our beloved friend, Daniel Wheeler, who was with us, closed it with a very precious offering on his knees before the Lord, ascribing praises and thanksgiving for the help granted to us, his servants, for the important work in which we have been engaged in this city; humbly praying, that He would be pleased to bless the work to his own glory, be with us who go, and be with him also, now going to be left behind, separated from his beloved brethren in person, but not in spirit.

At half-past six p.m. they got into a cabitzsky, a kind of large covered sleigh, which they had purchased for the occasion, and, "having bid an affectionate farewell to all those dear friends, who kept near to them to the last," they left Petersburg for Moscow and the south of Russia.

CHAPTER XXXI.

Third Visit to Europe.

Russia.—Novgorod.—Tver.—Moscow.

It was no small comfort to Stephen Grellet, on his departure from Petersburg, to be able to look forward to the continued companionship of his beloved friend, William Allen. "During four months of the darkest season," the interesting little family group at Ochta had been "cheered and refreshed" by their company, generally two days in the week, and they had often been "comforted together by the mutual faith" of each other, and a sense of the loving-kindness of their common Lord. It was no wonder that the solitary few who remained behind should deeply feel parting with such friends. "They left us," says Daniel Wheeler ten days afterwards, "with minds full of peace,—beloved and regretted by all who had the happiness of becoming acquainted with them. The stream of Gospel love which was at seasons permitted to flow, when channels were open to receive it, has made, I believe, an impression on the minds of some, which will never be obliterated; and which has clearly evinced whose servants they are! They were, I think, of all men, most fit to move in such a work, in such a place, and under such circumstances."*

At Novgorod, S. G. continues his memoranda:

Third month, 18th, 1819. We came here this evening in twenty-four hours, one hundred and eighty-six versts from Petersburg. This is a large town; formerly it was very populous, and an extensive trade was carried on; it covers much space. We find none with whom to mingle

* "D. Wheeler's Memoirs, page 73.—Ed. 1842."

in spiritual fellowship, and what we have seen of their prisons and poor-house greatly saddens our hearts; even their retreat for the poor widows of the priests, deacons and others connected with the clergy, and which stands close to their cathedral, is in a most wretched state; but their foundling hospital exceeds all. According to the statement they gave us, out of ninety infants admitted last year, seventy died a few weeks or months after admission. It is a great question whether these institutions, originally intended as establishments of mercy, do not more harm than good.

At Tver they made a little longer stay, and had some interesting engagements.

Tver, 22nd. Travelling three hundred and eighty versts in three days and two nights, we came here this evening. We found the road difficult, owing to the high drifts of snow, and the great number of loaded sledges that travel on it; many of them come from three to five thousand versts distance; they are mostly loaded with tallow, fish, hemp, &c.; it is supposed that from ten to twelve thousand of them pass daily on that road; one driver having the care of several.

24th. Here we have had the pleasure of meeting the Princess Metchersky; she is on a visit to her father and brother; the latter is the Governor of this province; we had a letter from the Emperor for him; he readily makes way for our admittance to such places as we desire to visit. We find their foundling hospital in a miserable state; here also, out of one hundred and eighty-four of the poor infants admitted last year, forty-two only remain alive; and, according to the ratio of preceding years, five only of these probably will reach twelve years of age. We had a letter from Philaret for Athanasius, the Archimandrite, with whom was another Bishop, from a distance; their hearts were open to receive the religious communication we made them; they accompanied us to their large school for the sons of the clergy, who were collected together; several other persons came in also. I felt my mind concerned to draw their attention from outward observances, forms and shadows, to Christ Jesus, the eternal substance. He is the Light of Life to whom we must come and whom we must obey; grace and truth come by him. He is the Rock of Ages on whom we must build; we have no other foundation. I unfolded to them what true religion leads to; what is the Christian baptism; and in what the true communion with Christ consists; several other subjects of vital importance were also laid before them. The young men were serious. The Bishops acknowledged that

the truth, as it is in Jesus, had been declared to them that day. In the evening, the Archimandrite met us again at the Governor's; also his sister, the Princess Metchersky, and a pretty numerous company. Our minds were solemnized together, and the Lord gave us a fine opportunity to proclaim among them the everlasting Truth. Christ, the only Saviour, the way, the truth and the life, without whom none can come to the Father, was preached to them; they were tenderly entreated also to consider, if there is not a danger of having our attention turned aside from Christ, when we assiduously follow the many ways of man's device and invention, or are captivated by the spirit of the world. It has been a relieving season to us, and one also, we hope, of edification to that company.

We had religious opportunities in several schools, houses of correction, and prisons; also at the house of the Procurator-general, who is a man of a tender spirit; and another at his wife's mother's, who is a woman of piety; several persons had collected at their houses on these occasions. Pious individuals have come to see us at our lodgings; they are sober inquirers, who cannot be satisfied with their outward forms of religion; their inquiry is, "what shall we do to be saved?"

25th. Last evening we had another solemn religious meeting at the Governor's house: may the Lord perfect his work, which, through the operation of his Divine Spirit, he has begun in the hearts of several of these people.

Moscow afforded them a still wider field of usefulness, and many objects of deep interest claimed their attention. S. G. gives the following details of their numerous services:—

Moscow, 26th. We left Tver yesterday afternoon, travelling during the night, and arrived here this evening, one hundred and sixty-eight versts; the road is very bad by the deep snow and the great number of sledges upon it; we counted them as we passed during two hours and a half; they amounted to one thousand one hundred and thirty-three; but we are persuaded that during some other parts of the day, there were three times as many. The quantity of produce that goes down is immense; including beeves, sheep, fish, &c. The meat is frozen solid, and keeps so as long as the cold weather continues.

28th. The weather is intensely cold; a heavy snow storm, which began two days since, still continues, so that we cannot venture out of doors. Samuel Stansfield being here at the same hotel, has sat down with us in our little meeting, composed of three only. Our spirits were

refreshed in the Lord's presence. We had felt very low, and under great discouragement, but the promise has been renewed, that He would guide our steps in the way in which he would have us to go, and preserve us therein, however deep the exercises and trials attending us.

31st. The day before yesterday we delivered various letters of introduction. Among others those for the Governor and Minister of Police. Our minds are here again brought deeply into feeling for suffering humanity, both for those who now reap the evil fruits of their sins and crimes, and those who, through various circumstances that they could not control, are reduced to abject poverty, and have become the inmates of poorhouses. Free access has been given us to these places. One of the officers of police who speaks French accompanies us, and interprets for us. We have found the advantage of having such a person with us, for we had to pass several times under one of the gates of the city, on which is the image of a tutelar saint; a guard of soldiers stands continually there, and no one is allowed to pass the place without uncovering his head. We could not do this; but our attendant, fully apprised of our religious scruples, has uniformly made way for us. The prison of the Tribunal stands very near this gate; it is called the "Hole," and it is well named, for it stands in a hollow place, and is most gloomy; but cleanliness has of late much improved it. Another, called the Great Prison, is a large and commodious building, constructed on the best plan that I have seen anywhere, and kept very clean; the prisoners are also clean in their persons, especially the women, who are entirely separated from the men; the several degrees of guilt are also separated from one another. We had several tendering religious seasons among them, in their various wards. At their dinner-hour we were pleased to see, that in addition to the fare allowed by the prison, which appears sufficient, pious and benevolent persons sent baskets filled with good food; we were told they did this daily, and that to each of the prisons; so that prisoners in Moscow are treated better than in other places. This large city is divided into twenty districts, to each of which there is a Segees prison, like those of the same name in Petersburg; we visited fourteen of them to-day, and so close was the engagement that it was nine o'clock in the evening before we returned to our lodgings; our hearts are sad at what we have beheld. The greater number are confined for drunkenness; as soon as a drunken man falls down in the streets, he is carried into one of these prisons to prevent his being frozen to death; but here, or before they reach the prison, they are stripped of the little money they may have, or the good clothes, if they have any; and in other respects, by the abuses of policemen, they are well fleeced before they are released,

so that they pay very dear for their drunken frolics. We found also several confined here because of irregularity in their passports; many young women are among these. This is a very oppressive part of police regulations; country people, by such neglect or forgetfulness, are brought under severe suffering; sometimes it takes months before they are released.

Fourth month, 2nd. The last two days we visited the six other Segees, and two large hospitals for soldiers, founded by the Empress Catherine. We found about eleven hundred persons in them. They are kept clean and comfortable, and some evinced religious sensibility. We went also to a large establishment for the education of the children of soldiers, founded by the same Empress. It looks like a palace, and has about three thousand five hundred children; three days since they began to introduce into it the Lancastrian plan of teaching; a few sheets of the *Scripture Lessons*, which we prepared at Petersburg, are already sent here. We were gratified in a visit to a retreat for one hundred and fifty aged men and women, endowed by a benevolent person; every outward comfort appears to be extended to its inmates; they themselves speak of it with gratitude. Our religious opportunity with them has left pleasant impressions on our minds. We have also been to several schools for boys, and to poorhouses, supported by some of the merchants; but we find no schools of this sort for girls, the education of whom is very much neglected. This evening we spent some time with the Civil Governor. He is inquiring after the things that belong to salvation, and gratefully received several books in French that treat of our Christian principles; his mother is an English woman. We endeavoured in that family, to enforce the necessity of a pious life and conversation, and that without holiness no man shall see God; they were brought into seriousness and tenderness. Thus the Lord, who is no respecter of persons, but would that all men should come to the knowledge of the blessed Truth, calls upon us and enables us, his very poor servants, to proclaim his glorious and blessed Truth to the poor and wretched inmates of prisons and poorhouses, and also to those that have their habitations in palaces, directing them all to the same Redeemer and Saviour, who is good and merciful to all that seek him with sincerity of heart.

3rd. We had a letter from Philaret for the Archbishop. He received us with kindness. We were greatly surprised, when he brought us into a spacious parlour, to find ourselves amidst a large company of the clergy, monks, &c. There were several Bishops among them, and two Archbishops; also some Princes from Georgia, who are of the Armenian Church. These are hostages to this Empire. The Inspector-General of

the Posts in the Empire, a man of religious sensibility, had come with us, and kindly acted as our interpreter. Various inquiries were made respecting our Christian testimonies and religious practices, to which having answered, a door was opened for us to impart to them some impressions made on our minds. I felt much, especially for the Georgian bishops and princes; seriousness prevailed over the whole company. At the conclusion of the meeting, one of the monks, who speaks French, came and sat near me, and alluding to some parts of my communication, said, "all outward rites and observances are but forms, Christ and his Spirit are the substance; this we must press after, without it nothing else can avail us." I had been brought under much exercise, when I found myself thus unexpectedly in such a company; great was my secret cry to the Lord that He would preserve us so close under his Divine guidance, that the blessed cause of Truth might receive no wound, but rather that his Holy name might be exalted. He has very graciously heard the voice of our supplication; praises be to Him for ever!

4th. We held our little meeting together this morning, as is our regular practice, whatever other, or more public religious engagements we may have; we often find these very profitable seasons, and good preparations for the work that our blessed Lord may require of us in the day; we found it so this morning; the Lord condescended to renew our strength, in his presence. We felt deeply in the prospect of being with the Prince Sergius Galitzin, a distant relative of Prince Alexander, at Petersburg; he had written to him about us, and we had accepted his invitation to dine with him; we had besides, a letter for him from the Empress-mother. Many of his near relatives were with him, sisters, nephews and nieces, I think thirty-four in all; his palace is very spacious, but he is in his person and manner of living, a plain man; he is very wealthy and spends liberally his large income, in acts of benevolence; he gave very lately two hundred thousand rubles towards the further endowment of a hospital, founded by an uncle of his. He is a pious man, like his relative Prince Alexander. Our conversation before dinner was altogether of a religious character, on topics which appear to be uppermost in his mind; not on speculative, but substantial and practical religion. The young princes and princesses paid great attention, and appeared to take a lively interest in what was said; they evince that the great and saving truths of Christianity have often been brought before their view, and that they are no strangers to the influences of the Divine Spirit on their minds. Several in that company were melted into tears.

5th. Visited the large hospital, founded by the uncle of Prince Sergius, in which every comfort appears to be extended to the afflicted

inmates, even such as many of us have not in our own houses. Near it is a retreat for poor and old persons, conducted in the most liberal manner. We next went to a large hospital called "Peter and John," founded and supported by the present Empress-Dowager; it is exclusively for persons who are considered pious characters. From this we visited a retreat for one hundred and forty-five widows, most of whom had once been in easy circumstances; here they are made so comfortable, that Christian cheerfulness appears to be their clothing; the children of these widows are also taken in, and educated so as to fit them for business. Though our engagement this day has been very laborious, we feel this evening much comfort; these visits have been so different from those we so often make, where nothing but wretchedness and misery is to be seen. We had also this day a number of tendering religious opportunities; Christ, the refuge in trouble, the Saviour of men and the hope of eternal life, was proclaimed.

6th. This has been a very trying day to our feelings whilst visiting the foundling hospital, which is a spacious place, like a little town. It is under the patronage of the Empress-Dowager, who has kindly written to the Director, Vice-Admiral Sabine, to accompany us to it. There are eight thousand eight hundred and thirty-one children under its care, indoors and out. Though great attention is paid to them, great mortality prevails here also; it is not equal, however, to what we have beheld in other similar institutions. Most of these infants, when their wicked or miserable parents bring or send them here, are so diseased that those who do not die a few hours or days after admittance, seldom survive many months. It is calculated that one half die, about two weeks after being admitted; and half of the survivors do not live to the end of the year. These establishments give some idea of the vice and immorality that prevail; our feelings are overpowered by distress. O Lord! arise plead Thy own righteous cause! Amidst the scene of desolation and misery we have beheld, there has been some consolation; the children who have attained from eight to eighteen years of age here, as at the like establishment at Petersburg, have great care bestowed on their moral and religious education; school learning and several kinds of trades are taught them; moreover, the Empress has one hundred boys and one hundred girls here selected from among these children who appear the best qualified for the purpose; the boys receive such an education as may render them able to occupy civil offices under government, or to become surgeons, &c. The girls are rendered capable of entering as governesses into the families of the nobility or to fill similar situations.

7th. This day we have been chiefly among the children of the rich;

poor or rich, both have but one Almighty Father. We first went to an institute for young women of the nobility, called "Catherine;" the next was for the daughters of burgesses and priests. There are about two hundred in each; they receive a complete education here, as in similar establishments in Petersburg, not only of a literary character, and in the so-called ornamental branches, but also such as to render them qualified to become useful mistresses of families when they marry; they each take their turns in the several departments of the family; the cleaning part of the house, the bed-chambers, at the ironing-tables, &c.—in the kitchen, bakery, &c.; the girls in active service during the week deliver to their successors in the ensuing one, a complete inventory of everything belonging to the particular department of the family, into which they enter, and that by number and kind, by weight and measure; they hand them, stated in writing, what is the weight or measure of the articles that are to be consumed day by day, such as flour, potatoes, butter, meat, &c., and they are required to keep their accounts very exact; in like manner, plates, knives, forks, towels, every kind of linen, or other articles, must be delivered at the end of the week, or accounted for. By this mode of proceeding each of these young women knows exactly the amount of expense requisite weekly or daily for each individual in the family; they are thereby brought into habits of order and economy. We had satisfactory religious opportunities with these young women, and with the mistresses who are over them; we endeavoured to strengthen the latter to train up these interesting young pupils in piety and virtue, and to the practice of vital religon. These were seasons of comfort to us. We also visited another hospital under the notice of the Empress Dowager; much attention is paid to the patients in it; some of them appeared acquainted with Him who is the sure refuge in time of trouble; there are about nine hundred in this establishment.

8th. Visited a boys' school, composed of about three hundred and fifty; it is in a very poor condition;—no order in it. We went from thence to a small establishment lately founded by Prince Kurakin: it is only for thirty-two poor persons of serious habits and moral lives; every two of them occupy a neat room. Here we met two priests, one aged, the other younger; both of them give evidence that they are men of piety and spiritual-mindedness; they were pleased at our presenting them with some books that treat of our Christian testimonies. We dined at John Matezoff's, to whom the Princess Metchersky had recommended us; we found him and his wife, as she had represented them, persons of piety; our intercourse with them and their family has been to edification; he accompanied us the next day to the Archbishop, who wished again to

be with us, in a more private manner than in our previous visit. He appears to be a moderate and liberally-minded man; he spoke highly of what, in our former visit, we had advanced in support of the blessed Truth, as it is in Jesus. He availed himself also of the opportunity to inquire further into several of our Christian principles, and acknowledged that our visit was to edification. In the evening we went to see the Countess Orloff; she is a young unmarried person of very large estates, and liberally expends her wealth in acts of benevolence and charity. It is to her and some others of that benevolent class, that so many charitable institutions in this city, and other places, are indebted for support; but, above all, the Countess has a pious, humble mind; she is one of those spirits with whom we could mingle in very near Christian fellowship; she knows what it is, like Mary, to sit at the feet of Jesus, to hear, through the Spirit, his gracious words. We had with her a season of edification; we presented her with "No Cross, no Crown," and other small works.

9th. The Civil Governor accompanied us six versts out of Moscow, to visit a large poorhouse under his direction; also a house of correction and a workhouse; they are kept in good order and cleanliness. The Governor kindly acted as interpreter of what we felt it our place to communicate to the inmates of those respective establishments. These visits enable us to have access for religious services to several classes of the inhabitants, and some who come from various parts of the country, whom we could not otherwise see, and to preach to them Jesus crucified for our sins, risen again for our justification, pressing upon them to break off their sins by repentance, and to come with faith unto the dear Redeemer, who would have mercy upon them.

10th. We dined in company with the Civil Governor at a widow's, of high rank, who spends her large income in acts of benevolence, particularly in boarding schools, which she has established in various parts of the country; some for boys, others for girls; they are there cared for and educated so as to render them fit for business. They are also assisted with means to pursue it; when they marry, she gives them a portion to begin housekeeping.

19th. The last few days we have had some interesting private opportunities with persons who, on religious grounds, have come to see us; also some of a more public kind, at the houses of several of them. One was at the Military Governor's, and another with the chief Minister of Police. We have endeavoured, with these and the Civil Governor, to plead for some of the objects that attracted our special attention in our visits to the prisons, Segees, &c. We have succeeded in having several persons released from their bonds. We are preparing an account of some of

these visits for the Emperor, as he encouraged us to do, stating to him what, in our apprehension, should speedily be attended to, and that the severity of the law, or the latitude taken by the police, of sending to prison men and women, and some very young persons, for little irregularities in their passports, ought to be put a stop to. We do not doubt that the Emperor will immediately attend to it. We have met here much to comfort, but much also to afflict and depress us; my soul has been plunged into deep exercises; it seems at seasons as if it was poured out unto death, so that during some nights my tears have flowed in abundance. The Lord is very gracious in my distress, and his promise is in the most consolatory manner renewed, that he will be with me.

21st. We were again with the Prince Sergius Galitzin, and several of his family; some of the subjects introduced by the Prince were the spirituality of religion, divine worship, saving baptism, &c. Among those present was a Romish priest, who did not appear pleased with the matters treated upon; but, though showing his uneasiness, he kept silence. In the evening we went to General Gourard's. We met the General at the door, going out, but we were introduced to his wife's apartments, where we found about fifteen females together. On our first coming among them, total strangers to one another, our minds were solemnized; a feeling sense was given that the Lord's presence was there; it seemed as if we had suddenly come into a meeting of spiritually-minded persons; very few words passed between us, but we were all gathered together into solemn silence and prostration of soul before God, evidently "drinking together into the one Spirit." We had continued some time in this state, when, the love of Christ, the dear Redeemer, constraining me, I began to speak as by his divine Spirit he gave me utterance; we had a contriting season; indeed I have seldom known any select company of my beloved friends in religious unity and fellowship with me, when more of the Lord's baptizing power has been felt, than we then witnessed together. After the conclusion of that solemn meeting, we gave some account of ourselves; for we were as great strangers to the company as they were to us; we handed to the mistress of the house the letters we had for her from the Princess Metchersky. Among those present were two Princesses from Georgia, sent to this Empire as hostages; another is the Countess Toutschkoff, and two of her sisters; the others were of the same rank. They are in the practice of meeting frequently together, silently to wait upon the Lord; they have become acquainted with the operations of his Spirit, and the power of Truth, under which they have witnessed the one baptism, and are also favoured at seasons to partake together of the one bread, even Christ the bread of life.

The Countess Toutschkoff gave us an interesting narrative of the manner in which she was first brought to the conviction that there is a secret influence of the Spirit of God in the heart of man. The impressions made upon her were such that she can never doubt that it was the Lord's work. It occurred about three months before the French army entered Russia, the General, her husband, was with her, on their estates near Toula; she dreamed that she was at an inn in a town unknown to her, that her father came into her chamber, having her only son by the hand, and said to her in a most pitiful tone, "all thy comforts are cut off, he has fallen, (meaning her husband,) he has fallen at Borodino." She woke in great distress, but, knowing that her husband was beside her, she considered it as a dream, and tried to compose herself again to sleep; the dream was repeated, and attended with such increased distress of mind, that it was a long time before she could rise above it, and fall asleep again. A third time she dreamed the same; her anguish of mind was then such, that she woke her husband and queried, "where is Borodino?" and then mentioned her dream; he could not tell her where that place was; they and her father carefully looked over the maps of the country, but could not discover any such place. It was then but an obscure spot, but has since become renowned for the bloody battle fought near it. The impressions, however, made upon the Countess were deep, and her distress great; she considered this as a warning given her of the Lord, that great afflictions were to come upon her, under which, she believed, that his Divine grace and mercy could alone sustain her. From that period her views of the world became changed; things that belong to the salvation of the soul, hitherto disregarded, were now the chief object of her pursuit. She ceased to attend places of diversion, which formerly had been her delight; she looked forward to see what the Lord would do with her; for she believed that she had not had mere dreams, but warnings, through the Lord's Spirit, of what was impending over her. At that time the seat of war was far off, but it soon drew near: before the French armies entered Moscow, the General Toutschkoff was placed at the head of the army of reserve; and one morning her father, having her little son by the hand, entered the chamber of the inn at which she was staying; in great distress, as she had beheld him in her dream, he cried out, "he has fallen, he has fallen at Borodino." Then she saw herself in the very same chamber, and through the windows beheld the very same objects that she had seen in her dreams. Her husband was one of the many who perished in the bloody battle, fought near the river Borodino, from which an obscure village takes its name.

The Countess said that the impressions made upon her, that the Lord, through his Spirit, communicates himself to man, became strongly confirmed; she was convinced that there is a sensible influence of the Divine Spirit; she endeavoured to attend to it; one thing after another was unfolded to her of the "deep things of God," and those "which concern the Lord Jesus Christ;" and it was by this that she had become acquainted with the nature of spiritual worship. This was the case also with her two sisters, then present; the same conviction had been brought on the minds of the other pious females, through the immediate operation of the Lord's Spirit and power; they knew it to be the Spirit of Christ, the Spirit of Truth, that leads into all truth. The Georgian Princesses are in a humble and tender state; we were indeed all broken and contrited together before the Lord.

The next day the Countess Toutschkoff came to our hotel, bringing her son with her, and told me she came to request that I would take this her only child and educate him as my own, that however dear to her, and her only earthly treasure left, her love to him and her desire that he might become a child of God rendered the sacrifice of thus parting from him easy; she was so sincere and so pressing, her Christian feelings so predominated over the maternal, that I felt very tenderly with and for her; she strongly reminded me of Hannah bringing her son Samuel to be offered up to the Lord's service. But I did not see how I could then undertake so important a charge; I explained to her the nature of the service I was engaged in, the different nations that I might have yet to visit, the various hardships and dangers that possibly may attend the prosecution of my service, the length of time it may take before I return to America, and when there, the great distance at which her son would be from her, and consequently the difficulty of hearing from him; besides his rank in life, the large estates to which he was the only heir, and various other apparent obstacles. The dear woman, for a length of time, could see no difficulty in all this, but what she was very willing to submit to, being even desirous that her son should in every respect be educated as a member of our religious Society; to see him in the way to become a true Christian was far more desirable to her, she said, than to have him heir of earthly treasures, or to obtain ever so many worldly honours. Our parting was a very tendering and solemn one.

It was quite cheering to Stephen Grellet to meet with such a character, and to mingle with such a group of pious Christians in the heart of Russia. He afterwards had some correspondence with the Countess, and "her letters," he says, "displayed the

same religious sensibility, and the same love for the blessed Saviour." This little fragment of her personal history and Christian experience doubtless presents some points of peculiar interest, as an instructive illustration of the variety of ways in which the Lord is pleased to deal with his children. In connection with narratives of this kind there is, perhaps, in some minds, a tendency to foster an unhealthy appetite or craving for the marvellous and exciting, which is to be carefully guarded against and repressed. But, on the other hand, there is a dread of admitting what is out of the usual course of man's experience, not less morbid, and still more mischievous in its effects. The simple facts of the world's history so clearly attest the supernatural and the Divine, and certainly, the records of Christianity, both of the Old and New Testament, so abundantly assert and confirm it, that it is only "the evil heart of unbelief" which withholds the assent of the understanding and the judgment to evidence so conclusive as to the direct operations of the Divine hand. It is indeed only *in harmony* with the dispensations of Providence, and the gracious influences of "the Spirit who leads into all *truth*," that *real* sanity of mind can be attained and preserved; and it may well be questioned whether infidelity, in some of its forms, does not indicate a diseased state of mind, arising from a wilful disregard of the gentle operations of "the Spirit that is of God"—bestowed upon the believer, "that he might know the things which are freely given to us of God," through our Lord Jesus Christ. Stephen Grellet's own experience had prepared him tenderly to sympathize with kindred spirits. His journal proceeds:

25th. First-day. We have made the acquaintance of several piously disposed merchants, who have brought us to the knowledge of others seriously inclined, with whom we had to-day a satisfactory meeting. O that all those who readily acknowledge the excellency of the Truth would also submit to its dictates.

27th. We had several other religious opportunities with the inhabitants of this city, mostly of the middle rank in life; some of them are in a seeking state of mind. We went ten versts out of town to an estate of Count Romanoff's, Chancellor of the Empire, with whom we had been

at Petersburg; our chief object, at present, was to visit a Scotch family who manage the estate; we found piety among them, especially in the mistress of that large establishment. This evening we visited again at General Gourard's. The time of our departure from this place being at hand, we felt it on our minds once more to be with some of those spiritually minded persons we had met there some days since. We found among those collected on the occasion several young women, who were not present before, but who are likewise under a precious visitation of the Lord's love; we had a solemn meeting together, and, under a sensible influence of heavenly love, we took a solemn and probably a final leave of each other, with the joyful hope that through the dear Redeemer's mercy and love we may meet before the throne of God and of the Lamb, where there shall be no more parting.

We are preparing for our departure; the snow is fast melting away; we have purchased a kind of carriage called britzka, without springs, but the most safe for the long journey we have before us. We were with the Prince Obolunsky, the Curator of ten Departments, in a religious opportunity in his family; several others were present. A portion of my religious communication to them was, to reason with them of righteousness, temperance, and judgment to come; I laid closely before them the importance of time,—the shortness of it, and the necessity rightly to improve it whilst we have it, calling upon them deeply to consider how trivial and how vain are the enjoyments that this transitory life is capable of ministering, compared with the eternal woes that will attend us, if we have neglected that great salvation that comes by our Lord Jesus Christ. As I was speaking, the Prince, inclining towards my dear friend, William Allen, whispered, "It is very seldom indeed that such plain and sound truths are proclaimed to us." Much seriousness prevailed over all. The Prince afterwards accompanied us to a school, for about three hundred men, sons of the nobility; we felt it on our minds earnestly to recommend them to apply themselves to the knowledge of the blessed and saving Truth which would enable them to become possessors of the true nobility, and if their lives are spared, prepare them to abound in works truly noble, in the sight of God and man. We visited after that about two hundred persons at the University, where we had also a religious opportunity, with them and their teachers.

28th. We called for the last time, probably, on several persons, among others, the Military Governor; his wife and family were all present; we had a serious parting time with them; other similar opportunities took place with the families of the Commandant of the place, the Civil Governor, and the General of Police. O! that the plain Gospel truths that

the Lord has called us, and enabled us to deliver among these and other great men in the world, may sink so deep, through His power, that they may bring forth fruits unto everlasting life! Some of them have appeared deeply to feel on these occasions, even like Felix to tremble under the power of the testimony of Jesus; may they not, like him, put off to another season which they may never have again. We have consolation, in that they have attended to some of our pleadings on behalf of many poor sufferers in prisons, &c., so that our visits to those afflicted fellow-beings, have not been wholly in vain. Some of the persons in high life have told us, "we expect to hear the truth, plain truth, without disguise from you; we are persuaded that it is in the love of God, and love to us, that you visit us your requests also are not for yourselves, you seek not the favour of man, but your requests are on behalf of suffering humanity, and your entreaties for our own souls' best welfare."

The police here is so strictly ordered, that transactions that appear very private, soon come to their knowledge; the day that we went to purchase the vehicle intended for our journey, there was a heavy snow storm; hardly any one was to be seen in the streets; going the next day to the Minister of Police, he at once told us, "you have then concluded to leave us, and have purchased a carriage." We asked him how he knew it, for we had not told it to anybody. "I knew it," he said, "an hour after you had purchased it, and how much you gave for it; I sent to have it examined, to see that you were not imposed upon."

29th. Amidst the necessary arrangements preparatory to our departure, we have received the visits of several persons who have come to bid us farewell; some have done so in great brokenness of spirit.

CHAPTER XXXII.

Third Visit to Europe.

Russia.—Ekaterinoslav.—Mennonites.—Malakans.—Duhobortzi.—Perekop.—Simferopol.

A long and arduous journey southward now lay before them. Arrested at different intervals in some of the towns on their route, they visited the German colonies of Mennonites, on the left shore of the Moloshnaia, spent some time among the truly *Christian* Malakans, and the neighbouring settlement of the Duhobortzi, and then crossed the Steppe from Altona, the last establishment of the Mennonites, to Perekop and the Crimea. The letters of introduction with which they were furnished through the kindness of the Emperor Alexander, and the various civil and ecclesiastical authorities in Petersburg, opened the way for them wherever they came, and "both in the palace and the prison" the Lord continued to prosper their labour of love.

On the 1st of Fifth month, 1819, S. G. continues his memoranda:

We left Moscow yesterday, and did not arrive at Serpoukhov till two this morning. We were several times in danger in crossing the waters that are yet high from the melting of the snow. A messenger was waiting our arrival, to accompany us to the chateau of the Count de ————, twelve versts further. He received us with much civility: he has large establishments about him, and several schools, &c.; but our minds were clad with much sadness the whole time we were there; we did not feel ourselves in our right place, for neither the knowledge nor the love of the dear Saviour appear to be there.

We arrived at Toula on the 2nd of the month, late in the evening. Our difficulties on account of the high waters were considerable, and the road very rough besides; we are sorely bruised by it. Here we were

several times with the Archbishop, whom we find, as Philaret represented him to us, a spiritually minded man; several of the monks here are the same. The Archbishop accompanied us to their seminary, and to their large school for the sons of the clergy, among whom we had an interesting religious opportunity; some of those spiritually minded monks, for whom we had letters from Philaret, interpreted for us. We endeavoured to direct the attention of those young men to the influence of the Spirit of God, who leads into all truth, by whom alone the things of God can be known, and the worship acceptable to God can be performed; much solemnity and seriousness prevailed over them before we left them. The Archbishop entreated them to attend to the Gospel truths which had been delivered, saying that vain would be their improvement in scholastic knowledge if they did not learn and make advances in the school of Christ, as he instructs us by his Spirit. We had another memorable season with those at the head of this large establishment, and many of the monks who reside in the place; some of them, of the younger class, were brought into great tenderness. We returned to the Archbishop's to take tea; many priests and monks met us. The Lord proclaimed silence over us, and gave us a solemn season in his presence; Christ, the shepherd and bishop of souls, was preached to them; it is his prerogative to feed and instruct his people; his servants, even those who are divinely anointed as his ministers, can only hand out to the flock the bread which the Lord first gives them for the purpose, and which he himself blesses; neither can any availingly instruct the people but as the Lord himself commissions and qualifies them by his Spirit, so that they have nothing good to give but what they themselves first receive from the Divine fountain; hence the necessity to attend to the dear Master's injunction to his disciples, "Tarry ye at Jerusalem until ye be endued with power from on high." I also felt my mind engaged in the love of Christ, particularly to address the Archbishop; his spirit was tendered; with brokenness he acknowledged the favour that the Lord had bestowed on us together this day; a day to be had in remembrance by them all; some young priests were in tears. It is very remarkable to us to find so much more vital religion among several of the high clergy or dignitaries in the Greek Church, than is to be met with among the Papists, and generally also their manner of life is much more simple; those, however, with whom we have mostly been are such as were recommended to us because of their piety. It may also be observed that, as the recommendation of suitable persons to high offices is entrusted to Philaret, he nominates persons who have given sufficient evidence of their spiritual mindedness. Among the mass of the clergy,

and of the monks, there is however much ignorance of real religion. This brings me the more to feel desirous, when I visit these large schools for the sons of the clergy, that those under whose tuition they are placed may rightly instruct them in the way of the Lord. Here also we visited a school for young men of the nobility, for whom we felt great interest. Our visits to the prisons, hospitals, &c., have been attended with exercises of a trying nature; our sympathetic feelings were much excited. The misery entailed on the world by sin is great indeed. O how could I forbear very earnestly to preach Christ, the only but sure Saviour from sin and its many woes! At the foundling hospital we find that out of four hundred and ninety-six infants admitted last year, twenty-three only remain alive. O what a waste of human life! We had some satisfaction in a visit made to us by some of the merchants, with whom we left religious tracts.

Orlov, 6th of Fifth month. We came here this afternoon. We find in the Civil Governor, a mild, serious man. He lost one of his limbs at the battle of Borodino. With his family, the Military Commandant, several of the officers and others, we had an unexpected religious opportunity. The Commandant has considerable knowledge of our Christian principles; the open door we found among them reminded me of those many seasons I had in Switzerland and Germany, years since, with the officers of the army that marched into France; surely it is the will of God that all men should be saved, and therefore, besides the operation of his good Spirit in their hearts, he commissions his servants to proclaim the Gospel of his salvation to all, to invite all to come to Christ, who has died for all; accordingly, my blessed Lord calls me, his poor servant, to proclaim his name, and his redeeming love and power to all,—in palaces and in prisons, to those secluded in monasteries, and to the soldiers. O! Lord, bless thy work, and prosper thou it!

Here also we visited their schools, hospital, and prison. We have been much delighted in being with an aged priest. He is ninety years old; his name is John, and he has spent the last fifty years of his life in acts of benevolence and charity; he is but poor himself, his income being only two hundred roubles, about forty dollars; he not only gives a part of this to the poor, but spends yearly about ten thousand roubles, that persons who know his great charity entrust him with, though he never knows whether his supplies shall continue; but he says, "he lives by faith." Besides his other claims, he has a poorhouse of his own, where he has sixty inmates; they live with him on his premises, poorly indeed, like himself, but they appear full of love and gratitude to him, and to their heavenly Father. The blessing pronounced by the dear

Redeemer, may very properly belong to many of these, "blessed are the poor."

Koursk, 9th. We travelled all night from Orlov, here; yet, on our arrival, we feel fresh in our bodies and in our spirits; for, on the road, our souls were prostrated before the Lord, who is a covenant-keeping God; we were sensible of the fulfilment of his promise, "My presence shall go with thee, and I will give thee rest." Under the feeling of the Lord's presence, how clear, how precious, is the sense of his watchful care and mercy over us! What refreshings also flow from his holy presence! Here is a resting place for the soul; if so sweet is a feeling of this sort, mercifully granted in this vale of tears, what will be the fulness of the fruition in the Lord's everlasting rest! My beloved Allen and I joined in praising and magnifying the Lord our Redeemer. Here we did not feel ourselves called to much service, except with a few individuals, who are in an inquiring state of mind; we distributed to them some religious tracts.

Biel Gorod, 12th. We left Koursk yesterday morning, and arrived here at midnight. This is a poor place; we are lodged in a very dirty, miserable house. The lodging places we have been at generally since we left Toula are among the Jews, which introduces us often into conversation on religious subjects; some privately inquire into the Christian religion, but they appear to be afraid that other Jews should hear them; we also find that some of them have the New Testament in Hebrew, which they keep secreted from the view of others; we have given Testaments in Hebrew to some, which they are grateful for. We had a letter from Prince Galitzin for Bishop Eugenes; we found him surrounded by many of the clergy, monks, and some of the principal inhabitants of the place. Our conversation was of a religious character. A Divine savour attended. We found the Bishop a man of a meek spirit, and acquainted with experimental religion. Wishing to have a more private opportunity with him, we visited him again in the afternoon; it was a time of mutual comfort: we had fellowship with his spirit, under a feeling of the peculiar exercise of his mind, I offered for his acceptance what I thought was the word of the Lord; he repeatedly said on our parting, "this is one of the most precious days of my life; my faith in the Lord Jesus is greatly confirmed." We had some consolation in our visit to their poorhouses; in one particularly, which is under the care of, and supported by, benevolent and pious merchants. Here is also a boarding-school for the sons of the clergy; it contains about nine hundred pupils, all young men grown up; several of the monks and priests accompanied us. Visits of this kind introduce me

into great exercise, perhaps as deeply as any service I am engaged in. O! how is my soul poured forth that the Lord's Spirit of wisdom and counsel may be with me. The Lord and his Truth were proclaimed to them; his worship and service set forth; also the nature of the priesthood under the Gospel dispensation, and what constitutes a minister of Christ; whence the qualification to exercise the solemn office, &c., &c. The Lord helped us, his poor servants, to exalt his blessed name. We found the prisons in a very miserable state, and felt much for some of the poor inmates.

13th. Kharkov. We set off very early; for which we were prepared, not having undressed these three days and nights; we did not even take off our boots; but we feel very comfortable in the Lord, who is our strength. Way being made for us by the Governor, we proceeded in the work, which, almost from place to place, is called for from us. The Governor has not only kindly accompanied us throughout our close engagements, these two days, but has also acted as a faithful and feeling interpreter; how great is the Lord's goodness in thus making a plain path for us, day after day, and in providing such as can assist us in imparting to others, whose language we understand not, our religious exercise and concern for them. Those in high rank very generally speak French, but hardly any of the mass of the people understand any other language than the Russ. My services are frequently rendered here the more laborious, because my beloved companion and fellow-labourer in the Gospel of the Lord Jesus Christ, not understanding the French language sufficiently well to convey his religious exercises, he does it in English, which I translate into French; thus a double service falls upon me; but the Lord is very good to us. It does not appear that the weight of our communications is lost by passing through these translations. Here are several schools; that for the children of the soldiers contains one thousand four hundred boys; that for the sons of the clergy, seven hundred young men; an institute for young women of the nobility fifty-two. We had relieving religious opportunities in these various establishments; but it is a grief to us to find nearly every place destitute of schools for girls, unless it be for the daughters of the nobles. Their prisons are in a wretched state; the air is so fœtid, it is enough to create putrid diseases. We found here many of the prisoners under heavy irons, yet one of them, committed to the guard of six soldiers, effected his escape a few nights since. Our visit to the establishment for the insane has left very painful feelings. They are treated with inhumanity. We were glad to have the Governor with us, that he might see all this, which he had not done before; and we are not without hopes that he will speedily have

these evils remedied. We met at his house several serious persons, particularly his wife; we had a religious opportunity with them, and endeavoured to draw their attention to those parts of Scripture which describe pure and undefiled religion.

Ekaterinoslav, 18th. We had a very tedious and dangerous journey of two days and two nights, to this place; we passed through Konstantinograd, but were satisfied not to stop. One of the nights was so dark that our driver missed his way; we found ourselves among precipices, and narrowly escaped being upset; but our greatest difficulty was in crossing the Dnieper, about three quarters of a mile wide in that place, and very rapid. The Greeks called this river Borysthenes; a heavy wind had prevailed for three days, which had rendered it impassable; it had then abated, but the water was very rough. Here we are accommodated at the house of a Jewess; there is a little more cleanliness than in most of the places we have put up at of late; generally, a variety of the most disgusting kind of vermin greatly annoy us.

Here resides Contenius, originally from Germany; he also speaks French and Russian; he is Superintendent of the Colonies of the Germans, Mennonites, Duhobortzi, &c., in the Crimea, and is a valuable, serious man. Senator Hablitz had given us a letter for him; he appears very kindly disposed to render us every assistance in his power; from religious motives he has devoted the last thirty years of his life to endeavours to promote the well-being of the several Colonies; he has been to them an instrument of much good, as Prince Alexander Galitzin told us; he does not act from motives of interest, but from principle; he is seventy years of age. On a visit to the Governor of this place, we met with the Governor of Kherson, which was a pleasant circumstance, as we have it in contemplation to be at that place. In the evening I was much gratified by the receipt of a letter from my beloved wife, giving a good account of herself and our dear daughter; it has met me here nine weeks after date, having travelled from England to Petersburg, then been forwarded to Moscow, and from thence here.

19th. Accompanied by that valuable old man, Contenius, who acts as our interpreter, we visited prisons, hospitals, and schools; we had a satisfactory visit at Count ————'s under whose superintendence are all the schools in this province. In the evening we went to the monastery to see Macarius, for whom we had a letter from Philaret; he is Rector of the seminary for the sons of the clergy; he is about my age; we found him in his cell, a very simple place indeed; one table and a few stools appeared to be the only furniture in it: he is a man of great humility and religious tenderness, and he felt his heart so open towards us, as to

impart some of the exercises of his mind, and the ways in which the Lord, by his Spirit, is pleased to lead him,—paths which very few about him can understand; he has been much tried about the various ceremonies attending Divine worship in the Greek Church, and the bowing down before images; his views of baptism and the supper appear to be very similar to ours; respecting the ministry, he said that formerly he endeavoured, and that with much care and labour, to prepare his sermons, but when in the pulpit he attempted to preach them, he felt them to be so dry and lifeless that his tongue seemed to refuse to perform its office, and he was obliged to stop; when, under very deep abasement before the Lord, he felt the quickening influences of his Spirit constraining him to speak, as he then gave him matter and utterance; now, when he ascends the pulpit, his dependence is on the Lord alone, and he has nothing prepared beforehand. We spent some time in silence together, an engagement which the dear man appears acquainted with, and during which he shed many tears.

21st. This morning we had a visit from an old man, eighty years of age, one of the people called Malakans because of some of their religious scruples; they call themselves Spiritual Christians. We had heard of that people, and hoped to meet with them, but did not know there were any of them in this place. There are about twenty families, and we appointed a meeting with them, to be held at our lodgings that evening. Macarius came in as the meeting was gathering; at first, we feared that his presence might mar the religious opportunity; for, during the reigns of Catherine and Paul, this people and the Duhobortzi suffered heavy persecution from the clergy and the government. They did not however appear to be at all disturbed by his presence. We were soon all gathered into solemn, silent waiting and prostration of soul before the Lord; this is the manner in which these people meet together for Divine worship, in silence, which is not interrupted, unless some one present apprehends, under the sensible influences of the Divine Spirit, that he is required to speak as a minister among them, or to offer vocal prayer. The meeting was a solemn season; conversation with them afterwards made us desirous to know more of their religious principles and doctrines; we therefore appointed another meeting for conference with them, to be held to-morrow morning, at one of their houses. After they had retired, Macarius remained for some time absorbed in silent meditation, then, with a flood of tears, he cried out, "In what a state of darkness and ignorance have I been? I thought I was alone in these parts endeavouring to walk in the light of the Lord, to wait for and sensibly to feel the influences of his Spirit, so as to be able to worship him in spirit and in

truth; and behold, how great has been my darkness, so that I did not discover that blaze of light here round about me, among a people poor in the world, but rich in faith in the Lord Jesus Christ." He left us much affected.

22nd. Previous to our going to the meeting with the Spiritual Christians we prepared a list of the principal subjects respecting which we wished to inquire of them. They were very free to give us every information we asked for, and they did it in few words, accompanied, generally, with some Scripture quotations as their reasons for believing or acting as they did; these were so much to the purpose that one acquainted with Friends' writings might conclude that they had selected from them the most clear and appropriate passages to support their several testimonies, &c. On all the cardinal points of the Christian religion, the fall of man, salvation by Christ through faith, the meritorious death of Christ, his resurrection, ascension, &c., their views are very clear; also respecting the influence of the Holy Spirit, worship, ministry, baptism, the supper, oaths, &c., &c., we might suppose they were thoroughly acquainted with our religious Society, but they had never heard of us, nor of any people that profess as they do; respecting war, however, their views are not entirely clear, and yet many among us may learn from them; they said, "War is a subject that we have not yet been able fully to understand, so as to reconcile Scripture with Scripture; we are commanded to obey our rulers, magistrates, &c., for conscience' sake; and again, we are enjoined to love our enemies, not to avenge ourselves, to render good for evil; therefore we cannot see fully how we can refuse obedience to the laws that require our young people to join the army; but in all matters respecting ourselves, we endeavour to act faithfully as the Gospel requires; we have never any law-suits; for if anybody smites us on the one cheek, we turn to him the other; if he takes away any part of our property, we bear it patiently; we give to him that asketh, and lend to him that borrows, not asking it back again, and in all these things the Lord blesses us; the Lord is very good also to our young men; for, though several of them have been taken to the army, not one of them has actually borne arms; for, our principles being known, they have very soon been placed in offices of trust, such as attending to the provisions of the army, or something of that sort." Their ministers are acknowledged in much the same way as ours, and like us, they consider that their only and their best reward is the dear Saviour's approbation; therefore they receive no kind of salary. Understanding that they have some among them in the station of Elders, we queried how these were appointed, "We do not *appoint* them," said they, "but when any one

among us grows up to the state of a father or a mother in the Church, we acknowledge them in the office for which the Lord has qualified them; they do the work of fathers and mothers; their works proclaim what the Lord has made them." They pointed out to us the great distinction there is between them and the Duhobortzi. The latter deny the authority of the Scriptures; they deny the Divinity of our Lord Jesus Christ; the offering up of himself a sacrifice for sin on Calvary, and salvation by faith in him. There is a third class, who in every respect resemble the Spiritual Christians, except that, like the Jews, they scrupulously keep the seventh day of the week, and abstain from eating swine's flesh or those animals described in Scripture as unclean. Where there are but few in a place, they join the Spiritual Christians in their worship; their number is small compared with the Malakans; the latter, it appears are scattered in various parts of Russia, from the Crimea to Siberia, and on the Caucasus mountains; they make their total number to be about one hundred thousand. Before we separated we had another religious opportunity with them; we felt them very near in spirit to us. They use the Slavonian Bible; few of them, however, can read; but those who can, read to the others, and these from memory teach the children, so that their young people are very ready in quoting the Scriptures correctly. They have some kind of discipline, and they watch over one another for good; but have not been under the necessity of disowning any one for misconduct. We left them a few books in the German language, which some of them understand, and will read to the others.

In a visit to the sons of the clergy, Macarius interpreted for us, in a very feeling manner. We had also a relieving opportunity in a large establishment for girls, daughters of the nobility; some tender-spirited young women are among them. Dear Contenius's heart being much drawn to us, he has concluded, notwithstanding his age and infirmities, to accompany us to some of the colonies in the Crimea. This engagement was often before my view, before I left America, as one to which the Lord would call me, though I did not know what people were there.

Accompanied by dear Contenius we left Ekaterinoslav early in the morning of the 23rd, for the colonies of the Mennonites, on the Dnieper; we came sixty-five versts to the chief village of the fifteen that form this part of their settlement; they are an interesting people; much simplicity of manner, and genuine piety appear prevalent amongst them. I felt my mind so drawn towards them in the love of Christ, that I apprehended it my duty to endeavour to have a religious meeting among them; their Bishop, who resides in this village, was sent for by Contenius to consult on the place and most proper time to hold the meeting;

the dear man, who is very plain in his manners and way of living, was at the time in the field behind the plough; for neither he nor any of the clergy receive any salary. They maintain themselves and families by their honest industry. They are faithful also in the maintenance of their testimony against oaths, public diversions, and strong drink. The Emperor exempts them from military requisitions. The Bishop concluded that there was no better, or more suitable place than their meeting-house, which is large, and in the centre of the other villages; the time was fixed for the next day, and he undertook to have notice spread. At the time appointed, they came from all the other villages; the house was crowded with the people, and their ministers; much solidity was evinced. The people gathered at once into such stillness and retiredness of spirit, that it seemed as if we were amidst our own friends, in their religious meetings. I was enlarged among them in the Gospel of Christ; Contenius interpreted from the French into German; dear Allen had an excellent communication to them, which I first rendered into French, and then Contenius into German; we also had access together to the place of prayer; our spirits were contrited before the Lord; the dear children, who also felt the Lord's power over them, were in tears.

We went thence about thirty-five versts to Cortitz island, in the Dnieper, where we stopped awhile with Peter Hildebrand, one of their pious ministers; we had with him and his wife and family a refreshing season before the Lord. Then they accompanied us, in small boats, about eight versts down the river, to one of their villages below Aleksandrovsk, where we had that evening a large and satisfactory meeting. We felt much for concerned parents in that place; their young people are exposed by being so near a city of resort and temptations. Before we took our departure, the next morning, we had a tendering opportunity in the family, where also several others met us. Peter Hildebrand's heart was full on parting with us. We left with them, as we had done in the other villages, some of our books in German.

We then travelled sixty-five versts, over what is called a steppe, where not even a shrub grows, only coarse grass. That night we came to a village of German Lutherans, where are kept beautiful flocks of Merino sheep, for the use of thirty villages. We had some religious service, but we did not find much piety among them. Thence we went over the river called Moloshnaia, which divides the settlement of the German colonies from a settlement of the Mennonites, composed of twenty villages. We stopped at their first village, where they have a large cloth manufactory; their land is in high cultivation; formerly, not a tree or shrub was to be seen on their vast steppes; now they have fine

orchards of various kinds of good fruit. Travelling over these steppes, we saw, as we thought, at a distance, large groves of beautiful trees, and to our astonishment, the scenery continually changed; at first it appeared as if the groves were in motion; on coming nearer, we found that they were flocks of cattle feeding. At other times we thought we saw large sheets of water, like lakes; but all this was an optical delusion, caused by the state of the air.

The Mennonites, here, are preserved in much Christian simplicity, in their worship, manner of living, and conversation. They have also a testimony against making the Gospel chargeable, and against wars and oaths. I felt it my religious duty to have a meeting amongst them. It was agreed to be held in the evening of the next day, and the Bishop readily offered to have notice of it sent to the villages round,—ten in number.

In the forenoon we had a meeting with the children of several villages, collected on the occasion; their sobriety and religious sensibility, give pleasing proofs that their parents have not attempted in vain to instruct them, by example and precept, in a Christian life. We also visited with much satisfaction several of their families. The meeting in the afternoon was largely attended. The Lord owned us by his Divine presence, and gave us an evidence that he has here a people, whom he graciously owns as members of his church. We afterwards went a few versts further, and lodged at an aged couple's; Christians, indeed, they appeared to be; we were much refreshed with them, in our bodies and spirits.

Next morning, we had another meeting with about five hundred of their young people. I have rarely met more general religious sensibility than among these. I had not spoken many sentences, when a great brokenness and many tears gave evidence of their religious feelings. In the afternoon we had a meeting with the people at large; a very satisfactory season. Dear Contenius is a faithful helper to us; he is so feeling in his manner of interpreting. After visiting many of these people in their families, we went to another village, where we had a very large meeting. Many of these dear people came to it from fifteen different villages round, their meeting-house being large. It may be said to have been a holy solemnity; the Lord's baptizing power was felt to be over us.

We then went to Altona, their most distant village, which stands pretty near the colonies of the Duhobortzi. We put up at the house of a Mennonite, a young man, who is a minister among them. The order of his family and children is most gratifying; piety seems to prevail over them all; the simplicity and neatness of the house are beautiful. Much

quietness and simplicity are also apparent in the religious meetings of this people. They are very regular and punctual to the hour at which their meetings for worship are held. When gathered, they all kneel. They continue so in total silence, in secret meditation or prayer, about half an hour. After resuming their seats, their minister is engaged either in preaching or in prayer; both extempore. Before they separate, they kneel down again, and continue for some time in silent prayer. The Emperor grants them every privilege, and liberty of a civil and religious nature. They choose their own magistrates, and are not under the authority of the police of the Empire. This is exercised by themselves. They are exempt from military requisitions, and have no taxes, except those requisite among themselves, for their own government, and they are placed under the superintendence of those persons who preside over the colonies in the Crimea generally. Contenius is the chief person on whom that care now devolves.

29th of Fifth month. This afternoon we went to the principal village of the Duhobortzi; they inhabit several others near. We went to the abode of the chief man among them. He is ninety years old, nearly blind, but very active in body and mind. He appears to be a robust, strong man. Fourteen others of their elders or chief men were with him. We had a long conference with them. He was the chief speaker. We found him very evasive in several of his answers to our inquiries. They however stated unequivocally, that they do not believe in the authority of the Scriptures. They look upon Jesus Christ in no other light than that of a good man. They therefore have no confidence in him as a Saviour from sin. They say that they believe that there is a spirit in man, to teach and lead him in the right way, and in support of this they were fluent in the quotation of Scripture texts, which they teach to their children; but they will not allow any of their people to have a Bible among them. We inquired about their mode of worship. They said they met together to sing some of the Psalms of David. Respecting their manner of solemnizing their marriages, they declined giving an answer; but a very favourite reply to some of our questions was, "the letter killeth, but the Spirit giveth life." We found however that they have no stated times for their meetings for worship; but that to-morrow, which is First-day, they intend to have one, and this, they said we might attend, and see for ourselves. We left them with heavy hearts and returned to Altona.

First-day, 30th. I had a sleepless night; my mind being under great weight of exercise for the Duhobortzi. I felt much for these people, thus darkened by their leaders, and I did not apprehend that I should stand

acquitted in the Divine sight, without seeking for an opportunity to expostulate with them, and to proclaim that salvation which comes by Jesus Christ. It appeared best to go back to their village, and see what opportunity the Lord would open for it, after their meeting, whilst they are all congregated. My dear Allen and Contenius felt very tenderly with me on the occasion. We rode again to their village in the morning; having previously appointed a meeting here among the Mennonites to be held in the afternoon. The Duhobortzi collected, at about ten o'clock, on a spacious plot of ground out of doors; they all stood, forming a large circle; all the men on the left hand of the old man, and the women on his right; the children of both sexes formed the opposite side of the circle; they were all cleanly dressed; an old woman was next to the old man; she began by singing what they call a Psalm; the other women joined in it; then the man next the old man, taking him by the hand, stepped in front of him, each bowed down very low to one another three times, then twice to the women, who returned the salute; that man resuming his place, the one next to him performed the same ceremony to the old man, and to the women; then, by turns, all the others, even the boys, came and kissed three times the one in the circle above him, instead of bowing. When the men and boys had accomplished this, the women did the same to each other; then the girls; the singing continuing the whole time. It took them nearly an hour to perform this round of bowing and kissing; then the old woman, in a fluent manner, uttered what they called a prayer, and their worship concluded; but no seriousness appeared over them at any time. O how was my soul bowed before the Lord, earnestly craving that he would touch their hearts by his power and love! I felt also much towards the young people. I embraced the opportunity to preach the Lord Jesus Christ, and that salvation which is through faith in him; "If ye believe not that I am He, (the Christ the Son of God), ye shall die in your sins." I entreated them to try what manner of spirit they are of; for many spirits are gone out into the world; and "hereby know we the Spirit of God; every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God; but this is that spirit of Antichrist," &c. Whilst I was speaking, the old men appeared restless; they invited me several times to retire to the house, but I could not do so till I had endeavoured to relieve my mind of the great concern I felt for them; many of the people were very attentive, and the Truth appeared to reach their hearts. We then went into the house with the old men; they had a few things to say, but not to any more satisfaction than yesterday. We left them with heavy hearts, and returned to Altona.

At five o'clock the meeting with the Mennonites began; it was very numerously attended; the people came from several other villages. O! what a difference in our feelings with this people and those we were with in the morning; then darkness encompassed us, but here was light, as in Goshen; the Lord's presence was over us; the stream of the Gospel of life and salvation freely flowed towards the various ranks in life; many in the assembly were contrited before the Lord, and under a sense of his redeeming love and presence we took a solemn leave of each other.

There are no post-horses to be had in these parts; we therefore hired one of the Mennonites to take us with his horses to Perekop. Early in the morning of the 31st, after a solemn and tendering opportunity in the family where we had been so kindly entertained, several others coming in also, we set off for a long journey through the wilderness. Contenius, who had become increasingly endeared to us, and whose services have been so valuable, accompanied us about ten versts on our way. At the entrance of the desert we took a solemn leave of each other, under feelings of Christian love. This desert or steppe extends all the way to Perekop and a great distance beyond, and to the right and left; the water is bad and brackish. Several lakes of salt water occur. Large herds of cattle, flocks of sheep, and many wild horses are met with on these steppes. Nature has bountifully provided for these animals; for, though fresh water is scarce, the dews are heavy in the night, so that the grass grows up to a considerable height; but not a shrub is to be seen. Water-melons of an excellent kind grow spontaneously, in great abundance, during the summer: man and beast find them a great luxury. We now and then passed near some villages of the Tartars, but our carriage was our habitation night and day. We sometimes obtained a little milk, in addition to the provisions we had brought with us. One night we stopped near a small Tartar hut, at which other travellers rested. We found our company consisted of Tartars, Turks, Greeks, Russians, our attendant and interpreter who is a Pole, my companion an Englishman, and I a Frenchman. A Mennonite, from Altona, overtook us in this wilderness; he was the bearer of letters for us, which had arrived after our departure. One was from America, from my beloved wife; in ten weeks it had travelled from America to England, whence it was sent to Petersburg, then to Moscow, to Ekaterinoslav, then to several of the colonies on the Moloshnaia, and finally it came to hand in this desert.

Passing one day through a large village of the Tartars, where we stopped to try to purchase some refreshments, the Chief among them, who spoke

Russ, pressingly invited us to his habitation; he gave us a cup of tea, and said that, if we would stay the night, he would have a sheep killed, —a great treat among them. We could not however accept his kind invitation. He then took us to a school where we met a large number of boys. Their master is a Mahometan priest. The boys sat cross-legged after the Eastern fashion. They were writing with reeds instead of pens, from right to left. Others were reading in the Alcoran. We felt constrained to speak to them of the great love of God to man, "for God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life," &c., &c. Our Pole interpreted what we said into Russ, and the person who attended us into Tartar. The young men and their master were serious, and repeatedly expressed their approbation, by putting their hand on their breast, with eyes lifted up; they manifested their love towards us on our going away, and our kind host kissed our hands three times, and then laid them on his forehead.

Our road led us afterwards frequently in sight of the Putrid Sea. We met several herds of camels, flocks of large birds, and some large eagles. Wolves are very common on these steppes, and they are so bold that they sometimes attack travellers. We passed by a large one lying on the ground with an eagle, which had probably attacked him, by his side; his talons were nearly buried in his back; in the struggle both had died.

After a tedious journey over "the great steppe," they reached Perekop on the second of Sixth month, and once more had "the luxury of a good wash in pure, fresh water, which they had not enjoyed for some days;" but, "finding very little to detain them there," they continued their journey the next day, "still travelling over the steppe." They arrived at Simferopol about noon on the fourth of Sixth month, and it was not till that day that they saw, for the first time since leaving Abo,—a journey of nearly two thousand miles,—"the horizon bounded by a range of high hills, or mountains." The "face of the country had now changed;" they were in the midst of the beautiful scenery of the Crimea.

CHAPTER XXXIII.

Third Visit to Europe.

The Crimea.—Karaite Jews.—German and Swiss Colonies.—Return to Perekop.—Kherson.—Nikolaiev.—Odessa.

Arrived at the chief scene of attraction in the Crimea, Stephen Grellet and his companion at once resumed their accustomed work. In the spirit of the Apostle, who—without giving up any Christian principle, or lowering the standard of Gospel requirements,—was "made all things to all men that he might by all means save some," they freely mingled in religious intercourse with all classes and denominations that came in their way, both among the rich and the poor, "ready, as much as was in them, to preach the Gospel" to all. Of their interesting labours in those parts, and the conclusion of their visit in Russia, at Odessa, S. G. gives the following description.

Simferopol, 5th of Sixth month. This place contains four thousand inhabitants, who are mostly Tartars and Turks; they have four mosques. We find here some of the Spiritual Christians, here called Malakans. One of them, a nice and intelligent young man, speaks some French. They have Bibles and Testaments in some of the Eastern languages, but they find very few of the Mahometans willing to read them; they will read written, but not printed books. One of the Malakans saying that he was formerly among the Duhobortzi, I inquired of him how he had become convinced of his errors; he answered with great energy, "I had the Bible put into my hands; I read it, and is it possible to read the Bible, and not be convinced of the great errors under which I was?" We have had several very interesting religious opportunities with this people; they give us the same answers to the questions we put to them which their brethren at Ekaterinoslav did; they have also given us much information relative to the great persecutions they endured previous to

the Emperor Alexander's interfering on their behalf; in some distant governments his benevolent views towards them and his orders in their favour have been evaded, so that some of their families are yet separated by banishment. We have several copies of the New Testament in Russ just printed; they were sent to us at Ekaterinoslav. These people are delighted with them; one of them read to the others in the Gospel of John. This place, formerly called Akmetchet, is situated at the entrance of the narrow neck of the Crimea. Till the days of Catherine, the Tartars were numerous in all these parts, and were once a powerful people. As we have to pass through it again, we feel most easy, for the present, to go to the further end of the Peninsula. The Secretary of the Governor kindly takes charge of the greater part of our baggage, which we need not carry with us.

We set off early in the morning of the 6th of Sixth month, for Baktchiserai. The country is beautiful, rich and fertile, and well cultivated; there are very fine vineyards, and lofty trees on the high ground. This town is very ancient; it was the capital of old Tartary, where their Khans used to reside; it is peculiarly situated, lying in a deep and narrow valley, between two high hills; one is composed of rocks of a soft nature, which the rain has worn into a variety of fanciful shapes; in some places the rocks project from twenty to thirty feet over the houses that are built below; others rise perpendicularly, and the houses of three stories with apartments are cut into them. No women are seen in the streets without being covered with thick veils, and these are of the poorer class; the men are busily engaged in their shops, sitting cross-legged on pieces of matting or carpet; their principal business appears to be the manufacturing of a variety of morocco leather, and making slippers of it, which everybody here wears instead of shoes. We took a police officer, a Tartar who speaks the Russian language, which very few here do, to accompany us to "the Fortress." It is a place inhabited by Karaite Jews. We went on foot, for a carriage could not travel that road. The narrow valley between the two high hills continues about two versts beyond the town; on getting out of it we came among a large company of gipsies; they had their tents pitched, covered with skins; they are much the same people as those I have seen in England, Sweden and Russia, except that some of them appear nearly black; but this is said to be owing to their exposure to the weather and the hot sun, as the children, generally, are nearly naked; they are, like other gipsies, very fond of music. Going still further, our way became narrower, and the rocky hill on our right higher, and rather projecting over us than perpendicular. Here there is a large Greek monastery cut

in the rock; the only door of entrance is about thirty feet above the ground; the approach to it is difficult, so that two or three men could defend it against a large body; there is no access to the door but by a rope-ladder, let down for the purpose; to attempt it by ropes from the top of the hill is not possible, as these would hang perhaps twenty feet from the side of the hill; formerly many monks resided here, but now there are only three. The country near is perforated by deep winding caves. Some of them extend for miles underground. It would be very unsafe for any one to enter unless he was well acquainted with their various windings. It is supposed that in times of persecution, and also of civil wars, they were formerly used as places of resort. Further on is seen what is called "the Fortress." The path to it is steep and narrow, among the rocks; indeed it is so narrow, that only one mule or horse carrying their leather bottles of water, can pass it. We walked it in "*Indian file*." It has the appearance of a strong wall from sixty to eighty feet high; but it is a solid, hard rock. The entrance is through an iron door, leading to a narrow winding way, cut out to the top of the rock, upon which stands the town. It is inhabited by Karaite Jews. The surface extends some distance. The houses are two, three, and four stories high. The windows have blinds or bars, so that none of the inmates can be seen. We did not see a woman out of doors. Arrived in town, we sat down in the market-place, for we were much fatigued by the walk and the powerful sun. Some men, after a while, came to look at us, and soon after their High Priest approached, and invited us to go into the synagogue, speaking to us through the medium of our Tartar, who translated again to our Pole, and he to us. His name is Isaac Covish. We were soon joined by other Rabbies and Jews. They have another synagogue near, one not being sufficient to contain them all. They are about one thousand men, besides women and children. They tell us that they have evidences, from their Records, that their ancestors have been on this rock for more than nine hundred years; but, by their traditions, they trace their coming here to the time when Titus came against Jerusalem. They differ much from other Jews. Like that people *formerly*, they till the ground. They have gardens, vineyards, ploughed fields, &c. They take great care in the religious and moral education of their children. Besides having the Law written on parchment, kept in the Ark, which they showed us, they have the Old Testament printed in books, and each of their children has a copy of it. It contains nothing but the simple Scriptures: none of the Rabbinical additions, with which they do not unite. They told me that our own Bibles are a very faithful version of theirs. We have

been told by the Governor and Police officers at Perekop and other places, that these Jews are very exemplary in every part of their conduct; they know of no instance of any of them being ever brought before them for misdemeanour of any kind. A very similar testimony is given of the Malakans wherever they reside, so far as we have been able to hear.* A large number of the Jews collected about us, and our conversation became of a more serious nature, chiefly with the High Priest; he fully believes, he said, in the operations of the Divine Spirit, and that the Lord, by the prophets, bears a clear testimony to it; among other prophecies he mentioned that of Joel; he also holds the sentiment that if all men were obedient to the teachings and guidance of the Holy Spirit, there would be no difference between Jews and Gentiles, for all would bring forth the same fruits, all would bring the same acceptable offering unto the Lord. He was told that he must then believe that the prophecy of Joel was now fulfilled, "It shall come to pass in the last days saith the Lord, that I will pour out of my Spirit upon all flesh," &c., &c., for we are now living in these latter days; this led us to speak of the coming of our Lord Jesus Christ, and the prophecies respecting him, the manner of his coming, the end for which he came, &c., &c. Among others reference was made to this Scripture testimony; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."—*Gen.* 49, 10. He well knew that the sceptre had departed from Judah some time before the destruction of Jerusalem by Titus, that Christ had then come on the earth, and in him was so literally accomplished all that the prophets had written of him, that it might appear as if they had given a description of what had already come to pass, rather than of what was not fulfilled till many centuries afterwards. He remained silent and pensive for a length of time, then said, "I know not what to say." We had some further serious conversation, and on parting he desired that we might not forget to visit some of his people further on in the Crimea, expressing his satisfaction with our visit here; others did the same. We parted in much affection, greatly regretting that we could not have an easier way to communicate with this interesting people, what we said to one another having to pass through several interpreters; yet from their answers we could judge that they had understood us.

On our way back we had some religious conversation with our Tartar;

*According to Oliphant, the Karaite Jews "are remarkably and honourably distinguished by their probity, and enjoy everywhere so high a reputation, that throughout the Crimea the word of the Karaite merchant is considered equal to his bond."

he had been brought under some sensibility by what had transpired during our intercourse with the Jews, and he made some inquiries relating to our Lord Jesus Christ. In Baktchiserai they have many mosques; some are small, but two especially are very large; formerly they were very strict in the regular attendance at all the stated hours of prayer, five times a day; and those who did not conform, unless prevented by sickness or very good reasons, were beaten with rods; but now, since they are under the Russian dominion, they have their liberty.

7th. We came yesterday evening to Sebastopol; the road is through a beautiful valley; we had a ferry to cross before entering the town,—a most convenient sea-port on the Black Sea. It contains twenty-five thousand inhabitants, but the greater part belong to the navy; there are two thousand merchants, most of whom are Jews. We had a letter for the Admiral who commands the place; he received us with kindness, and gave us free access to such places as we felt it our duty to visit; a serious person, who speaks the French language well, accompanied us as interpreter. We visited their large hospital for sailors, and three prisons; we had several religious opportunities with the inmates; and a particularly satisfactory one at the Admiral's house in the evening, after tea; a number of persons had collected on the occasion, among them were some Greeks; several were in a tender state of mind. We had also satisfaction in a visit to the children of soldiers and sailors; we feel much interest in the rising generation, and great is our desire that these young men may have virtuous principles inculcated, and that they may come to the saving knowledge of the Truth, as it is in Jesus Christ our Lord.

9th. We returned to Simferopol, where also we visited the prisons, schools, and hospital. We had a very interesting time with the Malakans; it is surprising how well they are acquainted with the things of the kingdom of God, and to notice the propriety of their quotations from the Scriptures, in support of their various Christian testimonies. They have given us, in writing, a short account of their principles, as well as copies of letters they have received from their brethren in distant parts, in which genuine piety and great religious sensibility are exhibited. We had a solemn meeting among them; the Lord owned us by his presence. We were also with the Vice-Governor and his wife, who are serious young persons.

Theodosia, 11th. On our way here we stopped a short time at Karasou Bazar, a Tartar village, built in the Asiatic style; it contains ten thousand inhabitants, three thousand of whom are Greeks and Armenians, with some Jews. We visited their schools and poorhouses. Many of

the Tartars and Jews met us at the former. We embraced the opportunity to preach the Lord Jesus Christ, and to direct them to that grace and truth which came by him. Among the Armenians we had a solemn season; their Bishop met us; he is a pious, sensible man; he was brought into much tenderness, and parted from us with great affection. Thus, in a few hours, we had an opportunity of proclaiming the salvation that comes by Jesus Christ to Tartars, Mahometans, Jews, Greeks and Armenians! May the Lord bless his own work among them all! We arrived at Theodosia in the evening. Governor Engel, a valuable man, gave his assistance in our various religious engagements, acting as a faithful interpreter. O how graciously the Lord provides for us qualified persons without whose kind aid we could not have any religious intercourse with those we visit. We went first to the prison and hospital; then to a school for the children of Karaite Jews, where we also met their parents; we had a satisfactory interview with them, and another with the Tartars; this was held in their mosque, a very plain house inside; it has no images, only a few words on the wall, proclaiming that "God is great and good;" they were attentive to what we communicated to them, and gratefully received some books of a religious character. The Jews did the same. The Governor gave us the same good account of these Jews that we had before received; their moral character stands high in this neighbourhood. In the evening we had a time of religious retirement with the Governor and his family; he appeared to feel what we had to impart on the occasion, and gratefully accepted some of our books; we frequently place some of these in their public libraries, in Latin, German, and French; we also gave the Testament in Hebrew to the Jews, and in Greek to the Greeks and Armenians.

12th. This morning early we set off for the German and Swiss colonies. Governor Engel kindly gave us a Greek and a Tartar to accompany us, and to interpret. These colonies lie out of the public road. Heilbrunn, the first we came to, thirty-six versts from Theodosia, is settled by emigrants from Wirtemberg. The people were at work in the fields, but as soon as they heard that we wished to see them, they repaired to the school-house, used also for a place of worship. They have no minister among them at present, but they nevertheless attend their meetings for Divine worship with great regularity. We understand that the other German colonists hereaway are similarly circumstanced. Our silent sitting together was very precious. They are acquainted with spiritual worship. We had but little to communicate in the way of ministry, but we were edified and comforted together. They were very urgent that we should stay the night with them, but we wished to go on

to the Swiss. Some of them accompanied us to Zurichthal. We were a motley group: the German, the Russian, the Greek, the Tartar, the Pole, the English and the French,—all going the same way, for the same object. O that people of all nations and languages may thus become banded together, and harmoniously travel with each other in the one way to everlasting life!

The colonists here came from the canton of Zurich. Our meeting for Divine worship with them on First-day morning was precious and solemn. We sat a considerable time in silence together. Worship in spirit and in truth was performed. In the afternoon we passed through Rosenthal, a large village of Roman Catholics, on our way to Neusatz, another village of Lutherans, who came from about Stutgard. We lodged that night among them, and appointed a meeting for the ensuing morning, an invitation to which was extended to another settlement of the same people. Next morning a deputation came from the Roman Catholic village to request that we would not pass them by without having a meeting with them also. As we passed through their village, my soul was strongly drawn towards them, but I apprehended they might not be willing to attend a meeting appointed by us; now we felt prepared to accede to their request. Like their Protestant neighbours, they have no priest among them. One comes once a year only. The meeting in the forenoon was fully attended by the people of both villages. A Swiss, who speaks French, was our interpreter. It was a good meeting. We felt much for these people. Their care and concern for the religious education of their children appear to be great. Their want of a settled minister among them is richly made up, for in their coming together for Divine worship, their dependence is not on man, but on the Lord, the true minister of the sanctuary, and they have evidently made some progress in the Divine life, under the ministration of his blessed Spirit.

At the time appointed we arrived at the Roman Catholic village. As we entered it the steeple bell began to ring. We expected that the meeting would be held in a private house, but they told us that no place was more suitable, or better able to accommodate the people, than their church. On entering it we found a numerous company already gathered, for it is a large village. They had lighted their wax candles on the altar, after their usual manner, though the sun shone very bright. I did not think much of this. My mind was under much exercise for the people, with earnest desire that they might come to the light of the Lord, and be gathered to the brightness of his arising. We took seats, facing the people, with our backs to the altar. After we had sat a while in silence, we were several times a little disturbed by a man coming near

to us to ring again and again the bell of the steeple. I could not think what the man meant, but at last he told me in Dutch, "I do not think, sir, that anybody else will come, for the whole village is here." I was then about rising from my seat; the interpreter stood by me. The Lord enlarged me in his Gospel. The people were directed to Christ the Shepherd and Bishop of souls, the High Priest of our Christian profession, who is very nigh every one of us, and ready to minister in the temple of the heart to every one that waits upon him. My beloved friend William Allen had something very precious to communicate in these two meetings, in both of which the people were brought into great tenderness of spirit. On returning to Simferopol, our hearts overflowed with gratitude to the Lord, who had enabled us to visit this portion of a seed which he waters from his holy habitation.

15th. This is the third time we have come to Simferopol. We found here five of the Malakans who have waited several days for our return. They are a deputation from their brethren, who reside a considerable distance in the Government of Tambov, where there are upwards of two hundred families who profess with them, and about as many more who are serfs, and meet with them when they can. They came to these parts to look at the land, and to see if they could remove to it with their families. We hope that, by an application to the Emperor, they, and many others of the same people, will be permitted to enjoy privileges similar to those of the Mennonites. We believe they might be a great blessing to the benighted Duhobortzi. They tell us that many among them formerly belonged to that class, but that the Scriptures being placed in their hands, they have been fully convinced of their errors. They say that the name of Malakan is given them because they abstain from the various observances of days, fasts, and ceremonies of the Greek church. Their answers to our inquiries into their religious principles, entirely coincide with those heretofore given us. They inform us that most of them can read, and are in the daily practice of reading the Scriptures in their families. They confirm the account given us of their great numbers in several Governments, especially in Astrakhan, the Caucasus, Saratov, &c.

We went fifteen versts to the Vice Governor's, accompanied by his secretary; we had a pleasant visit to his family; his wife extends a pious care over their very interesting young people. On our way we visited the widow of a celebrated natural historian; she continues to feel her great bereavement. In the evening we had a solemn religious meeting with the Malakans; to become acquainted and mingle with these dear people would alone well repay all our toil in coming to this nation.

16th. We left very early this morning for Perekop; but some of the Malakans were at our door before daylight, waiting to bid us farewell once more; they also brought us bread for our journey; this is a very general practice in the Crimea, when departing to go into the desert; to decline it would give great offence to the givers; we had procured some ourselves before, but when we saw their sadness at our refusal, we accepted their freewill offering. One of their old people, a venerable looking man, with his long beard and sheepskin covering, appeared very desirous to go with us a little way; he got in and sat between us; we could not converse with one another; but there is a language more forcible than words; he held each of us by the hand; big tears rolled down on his venerable beard; we rode on several versts in solemn and contriting silence, till we came to a water which we had to pass, when he took us into his arms with the greatest affection, kissed us, and got out of the carriage; on looking back we saw him prostrated on the ground, in the act of worship or prayer to God; and, after he rose, as long as we could discern him, he stood with his face towards us, his hands lifted up; we felt it, as he did, a solemn separation. May the Lord bless and protect that portion of his heritage, a people whom he has raised by his own power, and instructed by his own free Spirit. We visited at Perekop the prison in the fortress, and the hospital, and set off at noon, on the 17th, for Berislav, where we did not arrive till midnight. We crossed the Dnieper for the third time at dark; the only accommodation we could obtain was a dirty yard, where we spent the rest of the night in our vehicle.

18th. We visited a small prison, in bad condition, and a hospital, and travelled again over the wilderness to Kherson, where Count de St. Priest, whom we saw at Ekaterinoslav, at the Governor's, gave us an invitation to make our home at his house; he is the Governor of this part of the country. He kindly gave us his horses and carriage to take us to several places we wished to visit. The Mayor of this city, a valuable man, and a Frenchman too, accompanied us, as our interpreter. We visited their several prisons. That in the fortress, especially, is in a most affecting state; the poor prisoners are crowded in small rooms, loaded with heavy chains; the ceiling is not high enough to allow them to stand upright; many of them have been confined three years; their meagre and ghastly countenances proclaim their sufferings; they have not even a few feet room to walk in, and are not allowed to go out into the yard; the air is very corrupt, so that we could hardly breathe it. They have a large body of soldiers on guard about them. I have endeavoured to reason with the Commandant of the fortress on the

inhumanity of keeping fellow-beings under such suffering; if he has not the authority to lessen the weight of the irons on the prisoners, he might at least place fewer of them in a room, and, under the strict guard of the soldiers, allow them to breathe fresh air, during part of the day. The weather is now very warm and these prisons feel like ovens. They are now preparing to erect here a monument to the memory of Howard; this is the place where he caught the prison fever, and where he died of it; what better monument could they erect for him, than a prison conducted after the plans he has given. We intend to represent the whole of this to the Emperor. We returned to dine at the Governor's, and went afterwards to the Seminary for the sons of the clergy. The Director and Rector of it are both pious men. The latter kindly acted as our interpreter to the pupils.

The next day we had an interesting opportunity with about one thousand five hundred of the children of the soldiers. They receive a good education, and some of them become qualified to occupy stations in the civil department. We thought that religious sensibility was apparent in some of them. The system of mutual instruction has been introduced among the juniors. We presented them with fifteen sheets of the "Scripture Lessons," sent to us at this place from Petersburg, by order of the Emperor. We then paid a satisfactory visit to the Mayor, who had been our kind and useful attendant. He has a numerous family, in whom the parents have the satisfaction of seeing the fruits of their Christian care. We had a precious religious opportunity with them, and then set off for Nikolaiev. As we were leaving Kherson, two of the Greek priests, whom we had seen at the seminary, came to bid us farewell, and to bring us five loaves of bread for our use in the wilderness, to evince their love and good-will to us. With much kindness and tenderness they desired that the Lord's blessing might be on our labours of love, and bring us safe back to our respective families.

22nd. Nikolaiev. Admiral Greig, Commandant-in-Chief of the Black Sea and of this place, received us with kindness. We had frequently been with his sister at Petersburg. We met at his house a pretty large company with whom we had a religious opportunity. Several of those present were seriously disposed, particularly a young couple: the husband is a Chamberlain of the Emperor. We visited several schools, poorhouses, and prisons. They are in a better condition than those at Kherson. By the kindness of Admiral Greig, we are provided with two young men to accompany us as interpreters. They appear to enter into our religious feelings, and their spirits are tendered whilst they interpret our communications.

We have met a number of the Duhobortzi in this place. They have read the Scriptures, they say, and have seen the gross errors under which they had been; we find, however, that their eyes are only partially opened, but as they appear desirous to obtain the knowledge of the Truth, we are encouraged respecting them. They tell us that they know that several of those we visited on the Moloshnaia now desire to read the Scriptures, and they think that they see further than their old men and elders. We had a religious meeting with them, and hope that we had suitable counsel to hand them. They bear a good character in this place for uprightness. Our inn here is kept by Jews. They have a New Testament in Hebrew, which they value much. We had a good opportunity to preach Christ to them. They have compared the fifty-third chapter of Isaiah with several portions of the New Testament, and are forcibly struck with the minute correctness of the prophet's description of the sufferings, &c., of Christ.

Leaving Nikolaiev on the evening of the 22nd, they reached Odessa the next day. Here they were detained by various engagements, and finally closed their religious labours in Russia. S. G. continues:—

Odessa, 28th. We have been occupied these last two days in writing several letters; one to the Emperor, to give him an account of the miserable condition of several of the prisons we have visited since we left Moscow. We have also made a particular statement of our visit to the Mennonites, and the Malakans. We have sent him an account of the religious principles of the latter, and a representation of the sufferings to which a few of them continue to be exposed, in some of the governments. We have also requested, on their behalf, that he would allow them lands to settle upon, near the Moloshnaia, or in that district, and that the same civil and religious privileges should be extended to them which he has granted the Mennonites. As they had hitherto been confounded with the Duhobortzi, we have pointed out the distinction between them. We have also once more conveyed to the dear Emperor, before leaving his dominions, our souls' solicitude that, by the grace of our Lord Jesus Christ and faithfulness to the dictates of the Holy Spirit, he may walk in the Divine fear and counsel, and so fulfil the great and important stewardship given him as Emperor over this vast nation, that he may promote the honour and glory of God and the happiness of his subjects, and finally obtain through the redeeming love and mercy of God in Christ Jesus, the salvation of his soul, and exchange his earthly for a heavenly crown.

We have also written to the Empress-Dowager, and sent her a statement of the great mortality in the foundling hospitals, and our painful concern at finding that throughout, where we have travelled, the education of the girls among the mass of the population is totally neglected. The only places where we found a little attention paid to the girls, were some of the Tartar towns, and there they only learned to read. We have also addressed the Mennonites and the "Spiritual Christians." Our epistle to these will, we hope, circulate extensively among this interesting class of people.

A letter received from the Danish Ambassador at Petersburg, informs us that his King and Queen had directed him to let us know that our epistles to them, and the books we sent, were gratefully received. Our time has been taken up in writing several other letters to Sweden, Norway, &c. We cannot depart from this deeply interesting field of Gospel labour, where many, among various ranks in life, are rendered very dear to us in the love of Christ, without communicating once more with them in writing. May the Lord bless them, and carry on to perfection the work of his Divine grace!

Count Langeron, a Frenchman, Governor-General in these parts, appears well disposed to afford us all the assistance in his power; two years since he succeeded here the Duke de Richelieu, now Prime Minister at Paris, who was much beloved by the people generally; he stood as a father to the colonists. This town contains forty thousand inhabitants, and looks much like an English city; the streets are like those in Philadelphia, and have many good houses; people of various nations are to be met with here. It is a place of great commerce; the chief export is wheat.

The arrival yesterday of a French ship that touched at Constantinople, where the plague prevails, has spread an alarm here. A man on board the ship died of this contagious disease since her arrival; another is not expected to live, and several others are sick. We are thus brought under very serious considerations, for Constantinople is the place to which we had intended to proceed from here; earnest is our cry to the Lord that, as he has thus far led us by his counsel in the way that he would have us to go, he would direct all our future steps.

We have visited here three prisons, hospitals, and some schools; one of the latter is for girls, and was founded by the Duke de Richelieu; it is now under the care of the Abbé Nicholai. My mind was under much distress during some of these visits, the last particularly; though I felt much openness toward the young women there in directing them to Christ and to his Spirit, I cannot divest myself of the apprehension that

the Jesuits have taken a strong footing here, and that the good intended by this establishment may be marred through them.

2nd of Seventh month. Such is, we find, the Popish influence in these parts, that in some colonies of Germans professing Popery, at no great distance from here, the priests have obliged such of the people as had Bibles to deliver them up, and they, the priests, have burned them. We have thought it proper to give information of this to the Emperor. They had also a Bible Society in this place, but by the priest's influence it has discontinued its useful proceedings. Notwithstanding these great discouragements, a few individuals are endeavouring to form themselves again into a Society, and to resume their labours; what, above all, must be considered the Lord's work, is that about one hundred of the youths, aged from thirteen to seventeen years, have, of their own accord, formed a Society to distribute the Scriptures, and subscribed their pocket money for the purpose, which offering they make with cheerfulness. Several other boys at the Lyceum would gladly have joined them, but the Abbé Nicholai, who has the direction of it, will not allow it; yet such at least as have not been prevented by their parents have sent their pocket-money to the Juvenile Society. Thus children are raised up to promote, by their efforts to distribute the Scriptures, what the Jesuits are endeavouring to destroy.

5th. We had a very interesting religious opportunity with the dear boys; some of the parents attended; it was a precious season; the Lord by his Spirit has visited these children, and the love of Christ contrites many of them. We had also a meeting with some of the pious inhabitants; it was mostly composed of those who belong to the Greek Church, but Papists were also present; Theophilus, the Archimandrite, with whom we have been several times, and for whom we had a letter from Philaret, was also present. The Lord's name and power and his redeeming love were exalted among them; many hearts were contrited. In the evening Theophilus came to see us; he is a spiritually-minded man, and our intercourse has been to edification.

After carefully weighing the subject before the Lord, craving his direction, we have felt it to be our right way to proceed, as before contemplated, over the Black Sea to Constantinople, believing that the Lord can protect us from the noisome pestilence, as he has done from many other imminent dangers. After thus concluding we felt sweet peace, and have engaged our passage on board a large British ship, the *Lord Cathcart*, loaded with wheat, going by Constantinople to Malta. This evening we hear that three more deaths, by the plague, have occurred among the crew of the French ship, and that several others are attacked with it.

6th. We met here a young Englishman convinced of our principles, but not a member of our Society; he appears to have a tender conscience; we have had several opportunities with him, endeavouring to encourage him to walk uprightly in the sight of God and man. This is a country where men ought to be particularly watchful to avoid giving any offence; for the police very narrowly watch their every action, though they know it not; perhaps in no country are the police more vigilant; but he who endeavours to walk in the sight of God need not fear the eye of man.

7th. We visited General Ingoff, who has all the Colonies under his superintendence; he was absent when we arrived here; we are much pleased with him; he is a mild, serious man. We afterwards went on board the ship, to have our baggage stowed away; she is a large, fine vessel, lately returned from the East Indies. This is a commodious port; many vessels from various nations are here at present.

The next day they set sail for Constantinople. "I am under no apprehension," says Stephen Grellet, "that I have left Russia before the right time; I feel great peace in looking back upon my various religious labours in that Empire."

END OF THE FIRST VOLUME.

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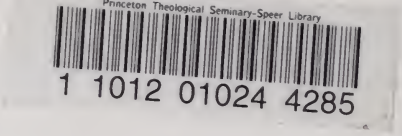
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